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Congregationalists Called to Prayer

One hundred men and women of our Congregational churches, gathered to consider the unmet spiritual needs of countless thousands, are staggered by the reports—

Of open doors unentered,

Of inviting tasks laid aside for lack of funds,

Of the fruit of work once thought fruitless,

And the failure of human promotion alone to produce adequate giving.

We are also encouraged by reports of remarkable progress under difficult conditions, and by the spirit of unity and cooperation among our workers.

We are led to make this humble and heartfelt

DECLARATION OF DEPENDENCE

and to summon our fellow ministers and missionaries, our leaders and members everywhere, to join with us in the renewed practice of prayer.

We believe our task is too big unless we utilize the resources which lie in prayer.

We believe there is danger of too much reliance on organization and that more prayer is imperative in all our plans.

We believe that when Christ said "Pray ye," he realized not only the urgency of the harvest, but the primary process for reaping it.

We believe there is immediate and critical need for us and for our churches to say, "Lord, teach us to pray."

We believe that in prayer there are hitherto unused and unmeasured assets for enabling us to meet all our responsibilities.

We therefore undertake for ourselves and urge upon all our workers—

That "first of all prayer be made for all men";

That prayer be offered for our secretaries and superintendents and all who are charged with official responsibilities;

That church members pray constantly for their pastors;

That missionaries on the field pray for the churches and workers at home, as we likewise pray for them;

That all of us—officials, pastors, people—make a new and practical study of the prayer life of Jesus and of his great servant Paul.

Prepared by a committee consisting of Rev. Ernest Bourner Allen, D.D., of Illinois, Rev. Allen A. Stockdale, D.D., of Ohio, and Rev. Carl August Voss, D.D., of Pennsylvania, and unanimously adopted by the Commission on Missions of the National Council at its annual meeting in Chicago, January 20, 1927.

An Experiment in Good Will

THE churches of the United States have an obligation to their Mexican neighbors. This obligation has three parts: first, to give of our best to the Mexicans in Mexico; second, to behave in decent fashion to the Mexicans who live within our borders; and third, to contribute our part toward the creation of a just and righteous national policy toward the Mexican Republic. The first of these is being answered in the strong and helpful work conducted by the various foreign missionary Boards, including our own American Board. The second is the concern of the American Missionary Association and kindred organizations. The third obligation assumes new importance in the light of the strained relations between the two governments.

The Social Relations Department of the Congregational Education Society is sponsoring a movement which promises to be of unique significance in the field of establishing good relations between the two countries. Under the leadership of Mr. Hubert C. Herring, the "Seminar on Relations with Mexico" has been organized and carried through with promising success.

The theory of the Seminar is this: We do not know Mexico. We are divided from our nearest neighbor by barriers much deeper than any merely geographical lines. There are racial lines, cultural lines, religious lines. We shall never have peace with Mexico until we have a great body of energized intelligence in the United States concerning these unknown people to the south. Let us, therefore, go to Mexico, talk with the people, learn of their problems, their history, their dreams. Let us bring back that which we have seen and heard, and seek to be interpreters of people to people.

With this object in mind the Seminar was organized. Two sessions have been held in Mexico, with an enrollment in 1926 of twenty-two, and in 1927 of thirty-eight. Among the sixty persons who have participated are Protestant clergymen, Jewish rabbis, lawyers, editors, writers, lecturers, representtives of women's organizations and business men.

The program of these Seminars covers a ten-days' stay in Mexico City. These days are crowded with interviews with the leaders of the Mexican government, Mexican and foreign business interests, Protestant and Catholic religious leaders, educators and other significant spokesmen for the cultural, educational, political, economic and religious life of the country.

The central aim of the Seminar has been to secure an intelligent and unbiased impression of the life of Mexico. There has been no assumption that the members of the groups would return as experts, nor has there been any attempt to report with any show of authority. It has been a gesture of good will, and an attempt to enter intelligently into the spirit and hopes of another people.

The far-reaching results of this experiment can hardly be overestimated. The members of these Seminars are scattered from Boston to San Diego. They are preaching to thousands of people, lecturing in city and country. They are editing papers and magazines of local and national circulation. They are writing for other papers with circulations of many millions. And all of them are united in the determination to persuade America to think in human terms about the land to the south.

Much of our enthusiasm for international good will is in danger of being so thinly diffused as to be utterly ineffective. It is easy to dream of some plan whereby all the ills of the world will be set right; it is much harder to apply the ordinary principles of honesty and fair-dealing to the problem which is nearest to hand. But the immediate problem is a fairer test of our honesty than is the question of our allegiance to some scheme which would set all things right.

Latin America is our immediate concern. Her people are nearest to us. Our money is invested there. They are weak and we can do with them as we will. It is for us to say whether we have peace or war.

This Seminar sponsored by the Social Relations Department is an experimental approach to international understanding. It is an experiment in adult education which is being watched with keen interest by all believers in peace. It is not to be dismissed by tagging it as pro-Protestant or anti-Catholic. It is neither. Nor is it pro-Calles or anti-Kellogg. It is purely educational in its spirit and program. It proposes to give selected groups of American leaders the opportunity to enter into the Mexican scene, and discover what is happening there, and then sending them back to their homes and desks and pulpits and offices in America that they may speak out upon the great question of our relations to the people of Mexico.

The churches of the United States can check the war-makers if they start in time. Now is the time to block those who would march the armies of our country across the territory of friendly peoples, defeating their dreams and kindling hatreds which never die.

These Mexican Neighbors of Ours

By HUBERT C. HERRING

THIRTY-EIGHT of us are back from Mexico. We called ourselves "The Seminar on Relations with Mexico." We were of all manner nd brands of people. There were editors in our umber, Croly of the *New Republic*, Hutchinson of he *Christian Century*, Landis of *Rural America*, nd Landman of the *American Hebrew*. There vere Protestant clergymen and Jewish rabbis. There were writers and lecturers, lawyers and busiess men.

We went because we believed in friendly relaions between the United States and Mexico and beause we wanted to know the Mexicans better. We lid not go with any idea of becoming experts upon oil laws or religious controversies, but because we noped we would be better able to interpret Mexico o the United States after we had learned to know some Mexicans and had heard from their own lips he story of the struggles through which they are passing in their effort to establish a strong and just government in that desperately unfortunate land.

It is difficult for the Anglo-Saxon and the Latin-American to understand each other. There are so many elements to bar the way.

There is the matter of race. The Mexican is an Indian, with a thin veneer of Spanish language and culture. The Anglo-Saxon is matter-of-fact, given to legalistic arguments, punctual and cool-headed. The Latin-American is mystical, artistic, indifferent to the theoretic and the legalistic, easy-going and impulsive.

There is the matter of language. A difference in language is always a barrier to understanding.

There is the matter of history. Mexico has been kicked and cuffed for four hundred years. She has suffered at the hands of Spain, France and the United States. She has grown suspicious of "the Greeks" who come "bearing gifts."

These are but a few of the barriers which make it difficult for an outsider to acquire any accurate and sympathetic understanding of what actually transpires in the Mexican scene.

Many Americans go into Mexico for business purposes only. They see nothing attractive in the rather slip-shod Mexican villages. They dismiss all ragged Mexicans as "peons," and let it go at that. They do not like Mexican food or Mexican amusements, and they do not appreciate Mexican art and music. They have read no history. They insist upon interpreting everything which happens in Mexico against an Anglo-Saxon background. They bring their own yardstick of law and morals and business practice, of art and education and culture; and they insist upon measuring everything in Mexico with their own yardstick. It may be a good yardstick and fully one-hundred-per-cent American, but that does not help the matter. It is not the way to understand or appreciate the way other people feel and think.

No one can understand Mexico who fails to understand the history which lies behind her actions. If Mexico seems a bit sensitive, a little quick-tempered, it is well to remember four hundred years of tyranny.

No one can understand the church situation today unless he remembers the alliance between the church and the Conquest. When Cortez landed in 1519 he was received with all of the courtesy accorded a king. He was showered with gifts and hailed as a saviour. He returned these courtesies by pillaging the temples. His banner was that of Charles V. It was emblazoned with a cross, and under the cross the words: "We follow the cross, and if we have faith, we shall conquer!" The people of Mexico suffered the overlordship of Spain for three hundred years, and learned to associate the cross with tyranny, and to look upon the church as the constant ally of the exploiter.

I present no brief for the government of Mexico in its struggle with the church. I simply suggest that there are historical roots for the present feeling toward the church.

No one can understand the present mood of Mexico without entering sympathetically into the story of the past one hundred and seventeen years of wars for freedom.

In 1810 a ragged priest, Hidalgo, with his flintlock, followed by a motley crowd of peons with flintlocks and pitchforks, set out to free Mexico from the yoke of Spain. He was excommunicated and done to death. His work was taken up by another priest, Morelos, who also paid for his courage with his life. The revolution triumphed and Mexico was free. Freedom proved costly, and there followed a long line of despots, foreign and domestic. There was Iturbide, vain and frantic counter-revolutionist; Santa Ana, soldier of fortune, and traitor; Maximilian, Hapsburg puppet imposed by French gold; Diaz, strong-armed Diaz, who gave Mexico the stability of a Mussolini, making a few foreign investors and a few domestic favorites happy, and everyone else desperately unhappy.

Mexico had but one great man in the nineteenth century, a pure-blooded Zapotec Indian, Benito Juarez, beloved as the Abraham Lincoln of Mexico. Juarez had a dream for his people: the dream of a renewed Indian race, a new racial pride, a new national hope. He proposed to restore land to the landless, to curb the power of the church, and to bring education to the poorest of the land. He was responsible for the Constitution of 1857, the Magna Charta of Mexico. But Juarez had too many forces against him. The clericals invited the French to send Maximilian as Mexico's ruler. The combination was too much, and the reforms of Juarez were doomed to languish for sixty years.

Two things I would suggest.

First, do not attempt to understand Mexico without reading her history.

Second, do not attempt to understand any feature of the present Mexican program aside from its setting in the entire program.

Mexico has a program. Mexico is not simply raging and tearing without thought and without plan. The program of Mexico has its well-thought-out objects and its well-considered procedure.

Mexico is working for the economic and spiritual freedom of its people. It is at heart a crusade. Mexico is being born again in determination to win a place of dignity and respect among the peoples of the world. Her program has six main objectives.

First—*Mexico is determined to achieve an orderly, efficient and honest government.*

There is graft in Mexico. There always has been. But who are we to sit in judgment? Give Mexico time and Mexico will cure her own ills.

President Calles is dealing expertly and vigorously in eliminating the grafters. He is tightening up the lines of government, cutting down waste and giving Mexico the most efficient government she has ever known.

Second—*Mexico demands education.* Her chief pride is in her schools. No matter with whom you talk, President Calles or the Minister of Agriculture or the Minister of Education, you find the great enthusiasm is over the schools of Mexico. They are establishing rural schools at the rate of a thousand a year. They are building normal schools and agricultural schools. They are determined that the appalling illiteracy of Mexico shall be cut down. If I were to choose the greatest ground for hope in Mexico, I should point to this new zeal for education. There is hope for a people when they begin to go to school. Mexico is going to school, adults as well as children.

Third—*Mexico seeks to restore her people their alienated lands.* It is at this point that Mexico runs afoul of the opinions of the world. What are th facts?

The revolution began in 1910. Its basis was th hunger for land. The great bulk of the land of th country, including practically all of the most profi able land, was in the hands of the *haciendados,* wh held this land in estates of several hundred thou sand acres, and in some cases, of several millio acres. The workers upon these *haciendas* were de perately poor, working from "sun to sun" for wage so pitiful as to keep them in perpetual deb burdened not only with their own debts, but wit debts which were passed on from fathers to son These peons made up the great majority of th people of Mexico. They were without power, with out land, without legal recourse and without hop

The battle cry of the revolution was *"Tierra Libertad"*—Land and Liberty. Land is the onl liberty which the peon could understand, the liber to own and work his own land in peace. It was th liberty which had been stripped from him and h fathers.

Here, again, we must appeal to the counsel o history. For centuries before the first white ma ever set foot on Mexican soil, the Indians of Mexic had owned their land in common. They had live in villages and each village had held its own land These *ejidos,* as they were called, were, by th Indian law, inalienable. No shadow could b brought against their titles. There could be no a sessment against them for any debt. They wer to be passed on, from generation to generation, in violate.

Diaz changed all of this. He over-rode the la of Mexico, and allowed the transfer of these com mon lands. He gave them away with a high han creating great new estates and adding to those a ready great. As a result fully three million ne peons were created during the régime of Diaz.

By 1910 not less than twelve of the fifteen mi lions of Mexico were slaves upon the lands of the masters.

The Mexican revolution would change this. Hen the land policy upon which Mexico is embarked.

There are two perfectly understandable sides the argument. There is the side of the landle peon. There is the side of the landowner, wh secure in his possession of a valid deed, conside any confiscation of the land an act of violence an injustice.

The government offers to pay for the land.

"But with what?" replies the owner.

"With Mexican bonds," is the government's repl

"But your bonds are no good," is the repl "They are selling at twenty-five cents on the dolla

nd under those conditions we don't want bonds. Perfectly intelligible, and entirely human, but hat is Mexico to do? The Mexican government eplies, "You live in Mexico. You must accept ur laws."

At this point the land owner—if he is an Amer-an—goes to the American ambassador and files is protests. The ambassador writes a note to Wash-ngton, and Washington writes a note to Mr. Calles. o the fat is in the fire and everyone is much heated.

Fourth—*The Mexican government is determined o protect Mexico's interest in the natural resources f the country.* That spells many things, but chiefly il.

Here, again, we must inject history. According o both Indian and Spanish law, the wealth of the ub-soil belongs to the state. Diaz had no right to ive it away. The claims of the oil companies are ot valid, according to the constitution of Mexico. Iexico, however, waives the appeal to this argu-ent and suggests a compromise. This is the pro-osal that all companies shall be allowed a fifty-year cense to exploit oil properties, after which all ights shall return to the state. This is the point f attack at the present time.

Here again we have two perfectly intelligible oints of view. The owners hesitate to give up roperty. The Mexican government is determined o protect the rights of the nation.

The oil question of Mexico is more than a ques-on of law. It is the question of the rights of a overeign nation to define its own property rights, nd to handle its own affairs in its own way.

Fifth—*The government of Mexico is determined o check the power of the church.* Any adequate iscussion of this question would go beyond the mits of this article. Let me suggest that, funda-entally, the issue is not one of religion at all. ather is it a conflict between two rival social hilosophies. The church has been aligned with the ule of the wealthy, the powerful, the ruthless inority. Today it pays the price for the favor of e rich and strong in the hate of the poor and the isinherited.

I have no brief against the church of Rome in Iexico. There are many brave and noble souls mong its priests and laity. They face bitter days. hey have just grievances. I hope that they may et find some way of meeting the government upon basis which will ensure religious freedom. The urch suffers for its sins, and it has sinned, long and grievously, against the spirit of freedom and justice in Latin-America.

Sixth—*The government of Mexico is determined to win its freedom from the interference of other nations.* Mexico has suffered at the hands of the world; and Mexico is announcing that henceforth she is free to determine her destiny, to make her own mistakes, and to shape her own laws.

That is the issue before the world today, in the controversy between Washington and Mexico.

Mexico insists that she has the right to determine the laws of property according to her own traditions, and in her own way. She proposes to limit the ownership of land and of oil property, and to do it in the interest of the people of her own country.

Mexico insists that she has the same rights in Nicaragua as we have. She feels called upon to protect the constitutional rights of a weak neighbor even against the opinion of Washington.

Washington replies with the accusation of Bolshevism and conspiracy, of confiscation and robbery. There the matter rests.

The issue is not simple. It is wrapped up in all the inherited and acquired hates and suspicions of a hundred years.

Let me sum up.

Mexico for the first time in her history has a strong and able and honest government. For the first time a government which represents the hopes and dreams of the great submerged millions of the population. This government conducts itself intelligently and with dignity. There is every reason for believing that it will be able to insure stability and security in the nation, provided no interference disturbs its program. And now we enter the scene. We have the power to make or to break Mexico. We can break Mexico by cutting off our recognition and lifting the embargo on arms. We can break Mexico by sending in an army, by sending gunboats to her ports.

The appeal is to our chivalry. This people has been hounded and bedevilled long enough. It is high time we called a halt on the whole ghastly business. It is time we gave Mexico a chance to breathe.

America wants no war with Mexico. Now is the time to stop the war makers. Write your congressman and senator. Write the President. Tell him that we are with him in every effort to build friendly relations with our southern neighbor.

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Those who criticize the land laws of Mexico ight well remember that New York state claims state property any silver or gold mine discovered within its borders, as well as any mine discovered by an alien, who must pay a royalty on the output.

On Our Troubled Border

By GEORGE L. CADY

WHAT a troubled border it is and nearly always has been! There it lies marked by the muddy, changing Rio Grande, and then hundreds of miles where the unwary traveler does not know whether he is in Mexico or in the United States. What passions have hung there! What passing of soldiers and buccaneers, cowboys and miners, and what bandying back and forth of "Greaser!" and "Gringo!" And what suspicions and hatreds! For, after all, history tells us when we stand on either side we are on soil originally Mexican, and the vast mass of the Mexicans who are now citizens of America are still growing their *chili* in their native land. And you will not be there long before you will be made to realize —and that keenly, if you continue your ignorant confusions —that the old Mexican who came over with the land taken —some use an uglier word for it—from Mexico, considers himself a superior being to the newer immigrant and if you are not to be considered discourteous you must call him "Spanish-American" and the later arrivals "Mexicans." The Royal Order of the Descendants of the Mayflower are not without competitors in ancestral pride. But we dare to brave the storm and consider our relation with the people with Spanish-Indian blood hailing from Mexico, now or in the past, as one problem. And there are in the United States now —well, how many? Some say one million five hundred thousand and some say two million and some run the figure up to three million. Who know Not the Immigration Office! They say that th registered forty-two thousand six hundred a thirty-eight who entered in 1926 and there m have been five times that number who actua crossed the border; for in the Imperial Valley was found that se enty-seven per ce of the Mexicans li ing there had co in by the "unde ground" way. It evident that Califo nians themselves not know. I met young man fro Long Beach on t train who assur me that there we few Mexicans California, exce down San Die way, and that the were none in t Pomona Valley. I was quite surpris when I told him th I had spent a whe day in the Pomo Valley visiting pe haps a score Mexican settlemen and that in S Bernardino I h visited a pub school entirely occ pied by six hundr Mexican childr who, by all appe ances, had Mexic fathers and moth living somewh nearby. And Los Angeles is the largest Mexic city in the world except the City of Mexico itse for there are in the City of Angels—and others 125,000 Mexicans. This the City Fathers know too well, for it is reported that it cost that city o four hundred thousand dollars last year for char relief for the Mexicans alone.

The problem of immigration is not an easy o Every effort is put forth to secure Mexican lab The beet fields of Colorado, the cotton fields of

MEXICAN-AMERICAN RELATIONS

Resolution unanimously adopted by the El Paso Conference

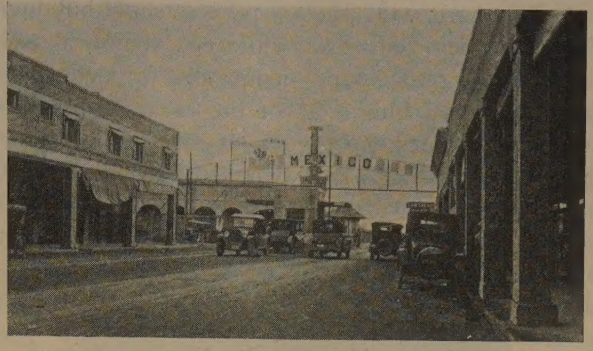
A NATIONAL Conference concerning Mexico and Spanish-Americans in the United States, held in El Paso, desires to urge upon the Government that its resolutions with Mexico be developed in an atmosphere of sympathy and mutual good will, and that all questions at issue be approached with exceeding patience and resolved through conference and discussion.

"A sister republic is now engaged in a struggle for freedom no less significant and worthy than were the struggles of our own revolution. Of all nations we should be the first to lend our sympathy and the last to embarrass them in their hopes at this hour. We do not believe that a great nation reaches its best when it places property rights first, but that it is set by God in these times to help humanity up in its progress and to foster at all costs international good will.

"We would suggest that those who have made large investments in Mexico, knew the peculiar hazards involved, and that the Government whose highest ideals are peace and liberty ought not to jeopardize those ideals to validate claims so hazardously undertaken. We would suggest that our Government first make a detailed study of such holdings and concessions, when secured, by whom and under what conditions granted, and the cost of such investments, and further to inquire carefully whether the Mexican people themselves were defrauded by the actions of their own government. It may be an unusual request from the standpoint of ordinary business; it is not too much to ask in the interest of humanity and national freedom. No government has a right to alienate the land from its people and no other government has a right to be a partner to such alienation.

"The American Government could well afford to pay the purchase price for every investment of its citizens rather than precipitate an international conflict in the mere defense of property. We call upon our national authorities to exhaust every means to establish mutual good will. We believe that there can be no moral defense for the use of force or breaking off diplomatic relations in the present situation. We urge our Government to set before itself one goal, the establishment and maintenance of friendly relations with our struggling sister republic on the South."

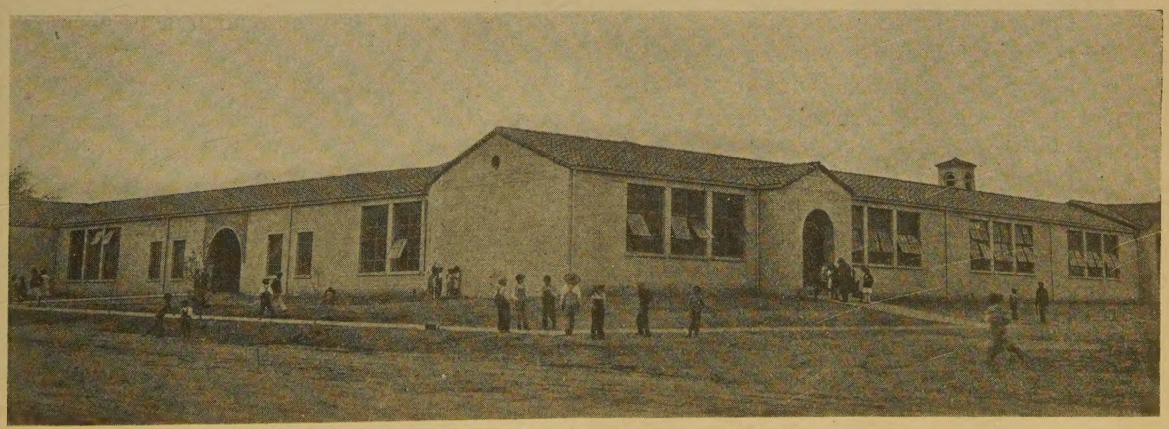
Grande Valley and San Joaquin Valley, the varied products of the Imperial Valley, to say nothing of the fruits of all Southern California, cry loudly for labor and the Mexican is not only the nearest but at present the cheapest. And the internal conditions of Mexico have provided the push which, added to the pull of better economic conditions, irresistibly lures them across at points where immigration officials and passports cease from troubling. There has been much discussion of the wisdom of putting the Mexican on the quota basis—at present the quota does not apply to any Western Hemisphere nation—and there was manifestly much division of opinion among those who met to study the problem; but all admitted that such a law would meet the almost united opposition of the owners of the agricultural lands on this side. I was told in the Imperial Valley, "No Mexicans, no Imperial Valley." Dr. George P. Clements, the manager of the agricultural department of the Los Angeles Chamber of Commerce, said: "The Mexican holds Southern California in the hollow of his hand if he but knew it." It is interesting to note that many of the Californians are now scratching their heads and wondering if they made a good bargain when they shut out the Japanese laborer, who is admittedly the best laborer in the world, and now are compelled to fill in the gap with the Mexican who—to state the situation generously—is not the equal of the Japanese. I asked the immigration official at Mexicali what could be done to improve the situation and he replied that if they would be given the entire standing army of the United States they might stop the flow of "bootleg immigration." In any event, here they are. What shall we do about it?



ENTRANCE TO MEXICO BETWEEN CALEXICO AND MEXICALI

It was to discuss that question that a company of perhaps one hundred and fifty people, half American and half Mexican, gathered in the city of El Paso where we could look across to Juarez and see in huge white letters on the Mexican mountainside—letters perhaps fifty feet long—the proud words, "Jimmie O'Brien's Bar." There it stood—you could not get away from it—reminding us of the shameful exile of this exponent of "personal liberty" and proudly advertising our most glorious Americanism to the ignorant Mexican. Oh, well, the *Chicago Tribune* and the *New York World,* and so forth, with the help of Senator Edwards of New Jersey and Senator Reed of Missouri aided by President Butler of Columbia College, assure us that the days of exile are about to be ended and the American Bar will no longer sit beside the waters of Babylon weeping, for Jimmie O'Brien's Bar will come marching home.

Where was I? Oh, yes, we met in El Paso and the Conference was called: the Conference on Mexican and American Relations, under the auspices of the Home Missions Council. It was conducted in two languages with two interpreters, each English speech being interpreted into Spanish and each Spanish speech into English. It was noted that these Mexican brethren were just about as eager to argue and orate as their American brethren. It was fitting that the Conference was held


MEXICAN PUBLIC SCHOOL, SAN BERNARDINO, CALIFORNIA

in El Paso with just the wayward Rio Grande between us and Mexico. We were told by Dr. Poe, a leading Presbyterian, that there are 50,000 Mexicans in the city—a little over half—and that across the river was Juarez with 25,000 more. Of the total school population fifty-seven per cent are Mexicans with five hundred boys and girls in the splendid new vocational school and two hundred and fifty in the night school where trades, home economics and commercial classes are held. He assured us that there was no race prejudice there; for the last three years they have graduated classes of two hundred and yet the salutatorian each year has been a Mexican and last year both the valedictorian and the salutatorian were Mexicans. No race prejudice in El Paso! So they said, and so all said, and we hasten to believe them. Here, then, is to El Paso, the only place where the Anglo-Saxon superiority complex has failed to function! The splendid ladies of El Paso assured me that they met the Mexican ladies in their clubs and sat around their tea tables and the men assured me that the Mexican men belonged to the Rotary, the Kiwanis, and so forth. I asked them, "Well, what about the Negro?" "Oh, that is another matter." Thank God, anyway, for the Mexicans.

REV. IGNACIO LOPEZ AND DAUGHTER

It is an interesting fact that five commissions had been at work for a year studying:

1. The Immigrant and International Relations. 2. Social and Economic Conditions. 3. Education. 4. Church Missions. 5. Spanish Literature. These reports were voluminous and revealing. They constitute a real thesaurus of information on these perplexing issues. These reports were based on hundreds of questionnaires and personal investigations. The main facts about immigration have been stated above. It was found that there is really a great deal of racial discrimination where the Mexican goes. It is well known that the Negro is a social outcast all along the border. It is significant that in El Centro, where the Mexican laborer is most needed, the Mexican children are segregated on the east side in a school for the Negroes and with an entire Negro teaching force. Discriminations are reported in theatres, hotels and even a Consul of the Mexican Government was refused service in Texas. Mexican children are often excluded from playgrounds. In most places separate school buildings are operated for Mexican children. This was advocated by many of the best educators for pedagogical reasons as the education of the Mexican children has been desultory on account of their migratory habits and their presence would retard the progress of the classes where the American children attended. It was not stated that the Mexican children are inferior when given equal opportunities. There is a suspicion that some favorable attitudes toward the Mexican are not due to a higher consideration for him as a human. One foreman of a cotton mill said: "The Mexican is the most servile of all the kinds of labor we employ." And the mill was practically operated by Mexicans only. Of course it is well known that the greatest opposition to the new Negro is that he is ceasing to be servile and the Japanese has always refused to be. What will happen when the Mexican has begun to rise and assert himself and when he ceases to be a day laborer and comes to demand the right to own his own home and till his own land? Will the three or four hundred thousand Mexicans be any more acceptable than were the ninety thousand Japanese? The report says: "No student can mistake the successive phases of this cycle, as they have followed each other in relation with these alien labor groups: first, eager welcome to a cheap, docile labor supply; second, mild contempt for a segregated racial group; third, active bitterness against any who are able to escape from this economic status and threaten the dominant group; fourth, organized and determined propaganda, based on supposed racial antipathies and national rivalries, to prevent equal economic opportunities to the alien group. The alien group tends to self-segregation as a means of defense. It is tolerated while passive and non-competitive. There is no indication that the development of public feeling in the United States toward the Mexicans will follow any different course."

It happened that the Conference was held just the trail of the notes which Secretary Kellogg nt to the Mexican government with thinly veiled reats. We discovered that every Mexican felt enly the humiliations which have attended the eaceful invasion" of Mexico by foreign capital. hen we recall that American capital now in Mex- totals somewhere near two billions of dollars d covers nearly sixty-five million acres of land d that the tens of thousands of the common ople of Mexico have lost their homes and garden d field plots by it, we can not wonder that Mex- feels keenly the necessity of repatriating the ople who have been thus despoiled.

One of the most irritating causes of misunder- nding is the perplexing question of border vice. crossed the border three times—at Tia Juana, exicali and Juarez—and my Nordic superiority mplex received a serious jolt. At Tia Juana is race track with the bookmakers in full possession. ere are rows of saloons, one with the longest bar the world—300 feet—and most of them owned Americans. Then there are the gambling uses. I went into the Foreign Club, where I esume there are upward of fifty gambling tables d every conceivable form of chance—American- ned. These do not depend upon the patronage Mexicans—the beautiful concrete highway from n Diego to Tia Juana, sixteen miles long, is owded on Saturday afternoon and Sunday and he who drives that way takes his life in his hands. At Mexicali the difference is only proportioned to the limited number of people who have access to it from the Imperial Valley. Juarez is true to the banner that floats above it—"Jimmie O'Brien's Bar." Here, however, while the race track is American-owned, and some of the saloons, the chief gambling house, "The Tivoli" and the "Bull Ring", are run by Mexicans. Mexico is not without blame and shame as her coffers are rather full of the sordid money which comes from licenses; and yet many of the contacts with Americans only justify the attitude of the young Mexican who barred our entrance to the Church of Our Lady of Guadalupe in Juarez. He refused us entrance and became quite angry when we seemed to insist. It seemed a good chance for creating good will and so I stayed by him and, after twenty minutes of friendly conversation, we were cordially granted the freedom of the church, if not the city. But there was much bitterness in his soul. He said: "We Mexicans treat you Americans with courtesy when you come to us, but when we come to you we find ourselves very often barred from equal privileges. I have seen Americans strut through this church not only with hats on, but with cigarettes in their mouths, while our people are at prayer. You come over here and take our land, you come here and build your places of vice to degrade our people and you refuse us the chance to

MEXICAN MOTHERS AND BABIES

eat in your hotels and all because of our color. Our people have had no spiritual guides here since the middle of September (three months) for the priests went on strike against the government and tomorrow is to be the greatest day in all the year in our church and the people will come and pray and go their way. And yet every effort is being put forth by your state and the American Catholics to embarrass our government in its struggle for freedom." Perhaps not entirely just and yet understandable. The report says: "Americans are apt to judge Mexicans by the criminals who come across the border to escape punishment, and Mexicans judge Americans by the lawless ones who come across the border to satisfy their appetite." It was this condition which caused the Conference to adopt the following resolution:

"We, the members of this national conference concerning Mexican and Spanish-American relations, learn with shame the conditions of vice maintained largely by Americans along the Mexican border. Many of the largest gambling houses and saloons are operated and patronized by Americans, giving the Mexicans an interpretation of American life which is a national disgrace. If America is regarded as a Christian land then our Christianity is shamefully betrayed by the citizens of Christendom. We desire to register our severest condemnation of both the owners and patrons of these institutions and to assure our Mexican brothers that these do not represent the moral and religious life of America. And we would register our opinion that the revenue received from licensing these vices in no way compensates for the degenerating influence which they occasion. We urge the Government of the United States to enter into negotiations with the Government of Mexico to suppress these evils in the interest of morality, public safety and international respect."

It would seem as though Protestant Christianity had the greatest opportunity in its history. The Catholic church has proved recreant to its trust and has in many places, like Juarez, abandoned its people by declaring a strike of its priests. The history of its exploitations and selfishness in Mexico is at last becoming apparent even to the Mexicans. It is rumored that the Catholic church and the agitations of the Knights of Columbus are moving behind the oil interests to embarrass the present government in its reforms. We do not prophesy. Too often Protestantism has made the wish fat to the thought and declared that the Roman chu was losing its power. Its grip is still strong that unhappy land even though much of the unh piness is due to the Roman church itself. And if our nation, calling itself Christian, had alw been really Christian in its dealings with the nei bor and if the representatives of our country not so often betray both our freedom and our fa our Protestant missionary enterprise would h the most open door of opportunity which it ever known.

Even so we pause to pay tribute to what is ing accomplished. They were a splendid, inte gent, forward-looking group of Mexican past and laymen who assembled there and optim was in every word which came from them. C own work is slow but sound. The Southern C fornia Conference has been assigned the Pom Valley and it is dotted with the Congregatio missions. The Conference is facing one of most challenging tasks which our denominat faces anywhere and the task will increase ev year with the Mexican tide, legal and illegal. El Paso there are two churches doing heroic wo Mr. Valencia is facing a large district of Mexic with utterly inadequate buildings—the Mexican a lover of beauty and color and it is difficult him to leave his ornate Catholic church for one bare walls and bare benches. Mr. Hernandez, h ever, is now hopefully tackling the task in the e ern end of the city; for out of the little Ameri Missionary Association Neighborhood House th has grown a beautiful church edifice and an thusiastic, determined group of younger Mexic to carry on. On every hand there are those v are declaring that the Mexican is inferior therefore not worthy of the equal considerati which we demand shall be accorded to us and o A complete antidote for this Nordic nonse would be to have had followers of Lothrop St dard sit in with us in the Conference or attend of the Protestant Mexican services and see the telligence and devotion of the worshipers. M have always tried to establish bounds beyond wh humanity may not go, but some way the gods hope and progress have never yet been defe and humanity has painfully but surely risen— will rise on the other side of the Rio Grande surely as it has here. The yeast is in the doug

Thomas Zafiro and Leonicio San Miguel, Mexican Indians, of the Tarahumare tribe, recently covered a course of more than sixty-two and one-half miles between Pachuca and Mexico City in nine hours and thirty-seven minutes. They finis fresh and fit. The run was made to demonst the prowess of their tribe, which, according to dition, produces men supreme in foot racing.

The George Washington of Mexico

Our Cover Picture

MANUEL HIDALGO, "the soul of the revolution" in Mexico, rang the bell in the little church of Dolores at dawn of September 16, 1810, after a warning brought to him by Mexico's Paul Revere. The Mexican people gather every year in the Plaza de la Independencia, in the heart of Mexico City, on the sixteenth of September, the president of the republic strikes the old liberty bell, preserved in the National Palace, and the assembled multitudes respond with Hidalgo's battle cry of the revolution. The original of the picture on our cover this month hangs in the main reception room of the palace. Hidalgo represents to the Mexican people the ideals of a century of struggle. He is the George Washington of Mexico.

A Bright Light in a Dark Place

By SAMUEL LANE LOOMIS, D.D.

OUR church at one time included among its members a number of men who had been redeemed from drunkenness and kindred vices. These were loyal people, fond of the church and faithful in their attendance, but with their vivid experiences of rescue, their keen sense of present peril and their daily struggle with temptation they discovered peculiar spiritual needs which were not wholly satisfied by the regular services. They therefore organized among themselves a society which they named "The Brotherhood of Christian Help," at whose frequent meetings they could pray together, exchange experiences and support one another in the great common fight for character. These gatherings were never largely attended. Most of our church folks hardly knew of their existence, yet no more interesting meetings were ever held among us. They seemed always aglow with an intimate sense of the presence and redeeming power of the living Lord.

I shall never forget the evening when the men first brought Mac to the Brotherhood. He was a big blonde with a red, scarred face and bristling hair—no beauty, yet something impressive about him. Mac had a bad record. He had been not only a drunkard and a libertine but a professional gambler, a prizefighter in a small way, a crook and a criminal with a prison record. This was the first time he had ever seen the inside of a Protestant church and he looked about him with undisguised bewilderment. Nevertheless Mac had had a genuine religious experience. You could see it in the inimitable gladness that shone in his face, you could hear it in the sincere ring of his rough voice.

How often have I heard him tell that memorable story and never without a thrill—the bitter cold of the December night on the avenue, the sleet, the icy sidewalk, the loneliness.

"I was feeling awfully blue," he said, "I was dead broke, my own folks had cast me out, my wife had left me—gone back to her mother, taking the kids with her. Her people wouldn't let me inside the door. I hadn't a friend in the world to lend me a dollar—even the saloons refused to trust me with the price of a glass of beer. Everybody despised me and, most of all, I despised myself. Then there came over me, right there in the street, something that I had often felt before but never so bad—a feeling of my own inward filthiness. Oh, it was something terrible! It weighed on me like a ton of lead on my back. I staggered and could hardly keep my feet. Then I looked up and noticed the bright lights of that little rescue mission run by the good sisters of the W. C. T. U. I could hear them singing in there. I had never been in such a place before, but it was bright and warm and the singing sounded good, while I was shivering outside in the dark. 'Anyhow,' I said, 'it can't do me any harm to step in and rest a bit and warm up and listen to the singing.' So in I went and took a back seat. I didn't pay much attention to what they were saying, but when I saw the people there all looking so good and so happy, it came back to me ten times worse than ever, that awful sense of my dirty, wicked heart. First thing I knew I was sobbing like a kid and the tears were streaming down my face.

"By and by the leader asked if anyone there wanted to be prayed for. I didn't wait a minute, I stood up and spoke right out, 'For God's sake, pray for me—I need it bad enough, God knows I do.' Then those good sisters gathered around me and began to pray for me and before I knew it they had me on my knees praying for myself. They told me about Jesus Christ and how he was willing to save sinful men like me and they gave me chapter and

verse for it, pointing out in the Good Book those blessed words of John 6:37: *Him that cometh unto me I will in no wise cast out.* Finally, I says, 'Well, Jesus, here I am. I take you at your word,' and he took *me* at *my* word. He saved then and there; I knew it. I could almost see that black load of misery roll off my shoulders and fall on the floor. Since that minute I've been the happiest man in the whole city."

In due time Mac was admitted to our church. He recovered his wife with her children; he led her into the Christian life; he established with her a happy Christian home; he won the respect and warm regard of his fellow-members in the church and from that day up to the present time he has been leading a consistent and a very useful Christian life.

But it is Mac's first job that I wish especially to tell you about. Up to the day of his conversion he had had no business except that of a professional gambler. To quote his own words, he had never done an honest day's work in his life. So it was his first practical problem to find some honorable way of earning his living. With the help of the Brothers, he soon hit upon a plan. A horse and wagon were secured and a truckman's license and he started upon the trucking business with a stand near the Lackawanna freight station. Within a fortnight he came to his minister with a troubled face.

"Pastor," he began, "I've got to give up my job."

"Why, what's the matter, Mac? I thought you'd found just the thing."

"It did seem to suit me pretty well, but I can't stand it any longer. I've got to give it up."

"Can't you get enough trucking to do? Can't you make it pay?"

"Oh, yes, I get plenty to do—there's good money in it."

"Is the work too heavy then—too much lifting?"

"Oh, no, I'm as strong as an ox. I don't mind the lifting a little bit. No, the trouble is with the company. The men down there are such a low-down lot—old pals of mine, some of them—cursing and swearing, telling dirty stories; rotten talk all the time. It just seems to smother me, I can't stand it."

When the minister heard this he rejoiced greatly. Here was a man who up to a few weeks ago had known no other sort of conversation than that which he now found unendurable. Surely he was a new creature—old things had passed away, all things had become new.

"Mac," he said, "do you suppose it would do any good if I should go down and talk to those men?"

"Honestly, I don't, Pastor," was the reply. "I don't think you could get within forty rods of them—you or any other minister."

"It's a pretty dark place, isn't it, Mac?" said the minister.

"It sure is."

"Don't you think perhaps that the Lord wants a light down there? Don't you think maybe he wants you to be that light and that is why he has put you there?"

"Why, maybe that's so. I didn't think of that. I guess I'll hold on a while longer."

"Well, Mac," said the minister about a month later, "how are things going now?"

"Grand," said Mac. "Do you remember what you said to me about being a light in a dark place? Well, I'm trying that out and do you know I'm talking religion with those men all the time. I don't have to bring up the subject—they start it themselves, telling different arguments to prove that there is no such thing as a God or to prove that some fellow wrote the Bible for a hoax and they say to me, 'Mac, what do you do with this argument and that argument?' Then I say, 'Boys, I'm no scholar. I can't answer your questions, my minister could but I can't. But I've got an argument *you* can't answer—look at me—you know what I was. You see what I am. Six weeks ago I hadn't a dollar in my pocket, I hadn't a friend to my name, I had the appetite of a drunkard. I was the most miserable man on God's earth. Look at me now, with all my friends and my work and my home—happy happy as the day is long! I have more happiness in a single day than I ever had in all my life before. I sometimes have to pinch myself and say, "Is this really you?" That's what Jesus Christ has done for me. Do you suppose you can bring any argument that will make me believe there's no such person?' "

"What do they say to that?"

"Nothing. There's nothing they can say, for they know it's so."

Six months later the minister had another talk with Mac.

"Do you know what's happened?" said the man joyfully. "All those truckmen down at the Lackawanna station have been converted—every last one of them; and they've all joined the Methodist church two blocks away. I couldn't get them up here. They said it was too far away and too high toned. But they're all in the Kingdom."

Architectural Suggestions From Mexico

By WILLIAM W. LEETE, D.D.

NEITHER Lief Ericsson nor Christopher Columbus discovered America. There was a civilization in Mexico when Europe was young. There are things to be found there today besides oil. If one is to know the whole story he cannot stop with Prescott's rich volumes, he must examine the objective results stored in the Carnegie and Smithsonian Institutes, and read the last reports of the Archæological Institute of America.

TEMPLE AT MITLA

CHURCH AT CHOLULA ON AZTEC PYRAMID

In the state of Oaxaca are the ruins of Mitla. They lie in a broad valley whose every surrounding hill has a history. One can get a suggestion of their extent by the picture on this page of only one side of four of the great temples that once were there. The picture of the room of mosaics shows the quality of the work done in all the buildings. Years of exploration have been spent upon these ruins and still their age and origin cannot be certainly declared. Each temple was approached by a flight of steps that ran its entire length; each temple had three doors. But who were the people that thronged into them? Were they Toltecs, Mayans, Aztecs or Zapotecs? Did they live one thousand or five thousand years ago? And where did those people come from? In the tombs that are under those temples have been found bronze Chinese idols. Vases constantly come to light that are of Egyptian form and the old art of Mexico bears a strong resemblance to that of Japan. Is it not possible that by shipwreck, or by sail from mainland to island and island to mainland, remnants from the Eastern world discovered and peopled old Mexico?

ROOM OF MOSAICS AT MITLA

ACOMA, NEW MEXICO

Wherever the early Mexican came from he was very religious. The temple of the Aztec was either on a high place or else he built it high. Cholula in the state of Puebla was a holy city. The pyramid there reared in honor of the benevolent god Quetzalcoatl now looks like a country hillside so detrited is it by the storms of centuries and so covered is it by thick vegetation. We see it in our picture crowned by a modern house of worship. It once was of dimensions rivaling the pyramids of Egypt. Its height was one hundred and seventy-seven feet and its base one thousand four hundred and twenty feet long. But what a religion was that of the early Mexican! Think of that human victim stretched out upon the altar; he might be the

choicest of the youth of the village, yet his heart is cut out by gory, wild-eyed priests and the body hacked to pieces by a frenzied multitude. Cortez and his officers described many a scene like that and careful investigations since have confirmed their early observations.

We have been told that architecture is the printing press of all ages and gives a history of the state of society in which it was developed. If that be so, how could people of such beastly practices ever have chiseled the beautiful temples and palaces which the explorations in Mexico are every year bringing to light?

CATHEDRAL, MEXICO CITY

The Mexican of the later centuries has been building no such temples as those at Mitla and no such pyramids as that at Cholula. The Acomas are counted among the Pueblo Indians and they successively trace back their village life to prehistoric times. They, too, have built their temples on the hills, but there is in them little trace of the ancient art. We give a picture of their church at Acoma. It is about seventy miles west of Albuquerque and stands upon a sixteenth century site. It is upon a cliff three hundred and fifty-seven feet above the plain and most of the material, including the heavy roof timbers, was dragged by simple brute strength up to that dizzy height. The walls are massive and the form imposing, but there is little about the building that can appeal to our sense of beauty.

With the conquest of Cortez in 1521 began the rule of Spain and with it the erection of churches designed by Spanish architects. Some of those churches are architectural gems. The Cathedral church at Mexico City is the most noted. It was erected over the spot where from the high altar of the Montezumas once ran the blood of human sacrifice. Commenced in 1573, it was not completed until the early part of the nineteenth century at a cost of two million dollars. It drew upon the best art of the old world, both for style and for decoration. The plan is a cross four hunded and twenty-six feet long by two hundred and three feet wide, with side chapels decorated in gold, marble and precious stones. In its façade, flanked by two tall towers, are blended features of Ionic, Doric and Corinthian architecture.

The number of Roman Catholic churches in Mexico is said to be beyond belief, and most of them owe their importance and even their existence to some so-called miraculous event, some noted painting, or some special image. Their altars are burdened with gold and silver ornaments and rare jew-

SAN XAVIER MISSION, ARIZONA

MISSION OF THE CONCEPTION, TEXAS

ls until the eyes are bewildered and good taste ffended.

For these reasons, if for no others, the churches f America are not likely to seek suggestions for

SANTA BARBARA MISSION, CALIFORNIA

hurch art in modern Mexico. But there are cer-ain features reflected through the Mission churches f Texas, Arizona and California, which are wor-hily finding acceptance. Near the close of the seven-eenth century, those missions were authorized by Rome, through Spain and seconded, no doubt, by Mexico. In dignity and simplicity they appeal to he Christian heart. They were established to serve he double purpose of holding the country for Spain and of converting the natives to Christianity. f they had served but the latter purpose we should ave liked their founders better, but regardless of heir object, the dignity and simplicity of their tructures makes a quick appeal to all who are de-out.

Prominent among those n Texas is the Mission f the Conception. It is ome two miles from San Antonio, and in that city s the Alamo itself, first noted mission and then fortress consecrated in 836 by the massacre of David Crockett and the ther hundred and seven-y-eight heroes of Texas. In Arizona, nine miles outh of Tucson, is San Xavier del Bac, built bout 1654 and said to ave been ever since that ate in continuous use for eligious purposes. It was n early stopping-place of Jesuits, who, crossing Arizona and New Mexico, traveled on foot over sun-seared plains and barren mountains and died at length by the hand of the ruthless savage.

The Franciscans and later the Dominicans were the religious fathers of all the missions that bordered upon Mexico. Of them all, those in Southern California were the most numerous and the most successful. They are today the most admired for architectural fitness to religious ends. There were once thirty-three of them in action, but most of them had ceased to operate one hundred years ago. But visitors will never fail to feel the mood of prayer who, standing under the arches of San Juan Capistrano, look up to the towers of Santa Barbara or hear the bells of old San Gabriel.

> "Bells of the past, whose long-forgotten music
> Still fills the wide expanse;
> Tinging the sober twilight of the present
> With color and romance."

We show a picture of Santa Barbara founded in 1786, for it is perhaps the best preserved of all the missions. In the days of its prime its influence was far reaching and its wealth was coveted by both Mexico and Spain.

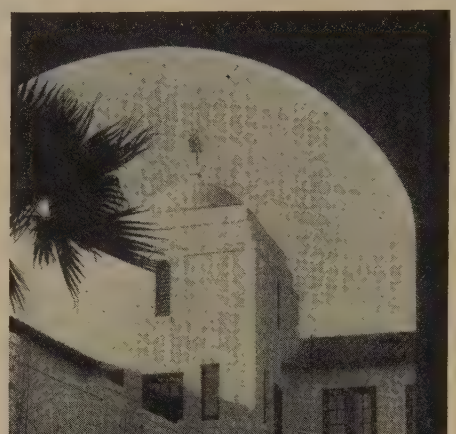
The first article in *Current History* for February illustrates in a very informing way the age, nature and uses of Mexico's prehistoric art. The author claims that in such temples as that at Mitla, of which we have shown a picture, is the demonstration of an architecture unique, dignified and beautiful; that work on palaces, courts and market-places by the artists of those times would do credit to the best sculptors and painters of any age. He is also of the opinion that their style of work should

GLENDALE, CALIFORNIA, FIRST CONGREGATIONAL CHURCH

be attempted in the structures of today. The Aztec Hotel in a suburb of Los Angeles has made use of the Mayan art exclusively. The outward form of the hotel and its interior furnishing and decorations are an absolute reproduction of what was seen in Mexico one thousand years ago.

The Pan American Union Building in Washington embodies many of the same features. Some architects, as, for instance, Alfred C. Bossom, whose volumes on "An Architect's Pilgrimage in Old Mexico" contain the finest views that I have seen upon Mexico, are laying plans to apply the motif of the Mayan art to the great commercial buildings of our modern cities.

But we believe that that old form of architecture will not hastily be tried upon our churches. The religious symbolism which Mexico has given to us by proxy in the Mission Church is far more natural to the Congregational mind and far more safe. It inclines to meditation. There is an atmosphere of purit about it. It agrees with the picture of the bette country God has told us of. As samples of th churches that have used we print the exterior of th Glendale Church with th tower and patio of the churc at San Bernardino. Man others in California and i the Southwest and in Florid have adopted the same styl and with the greatest satis faction.



PATIO AND TOWER, SAN BERNARDINO, CALIFORNIA

Per se, there is nothin either bad or good in an architectural forms. In th last analysis, men accept on rather than another becaus it is spiritually satisfying Christopher Wren and h disciples presented throug England to our ancestors, th Georgian type of architectur But this was only by modif cations from Italian design and adjustments to the Eng lish temper. The Gothi Romanesque and Byzantin came also from afar. The ultimate architectur for America awaits the ultimate American.

The Other Five Millions

By REV. WALTER SPOONER

DURING Lent we face the unfinished task which our Master left in sacred trust to those who would live and walk in "The Way," and the church applies itself to this task in a deeper, more intensely significant manner than during the rest of the year. There is the cultivation of the inner life in the building up of our own spiritual reserves, and in the developing of a more intimate mystic companionship with our Christ; there is also the joyous experience of witnessing our own families and friends actively enrolling themselves in the ranks of church membership. But there is also that reaching beyond these more intimate relationships to those ever-enlarging, concentric circles of men, women and children whom our lives may influence in the high fellowship of the comrades of the Christ.

We, as a denomination, have put ourselves positively on record as being responsible for at least five million people in our homeland. In that most trenchant piece of promotional literature which w have published in many a year, "Together At Ou Task," we read:

"Five million people in America for the Congregation churches to foster and help! This means the crowde slum, the unchurched prairie, the mining town, the fo eigners in our midst; our share in the solution of the gre problems of the colored races—a grand total of five mi lion of the unprivileged, the uneducated, the unchurche for us to help through brotherly cooperation."

Do We Really Want Them?

The statement is also made that: "Our denom nation is not going forth to battle alone. The oth denominations are aiming at their full share."

Is it true that some of these denominations, wit deeper fervor and more evangelistic zeal than ou own, take their share of the united task and cha lenge more seriously than we Congregationalists do Would there be on the part of many excellent peop an unfavorable reaction against any nation-wid movement which would look toward the bringing in to our fellowship of a large percentage of the fi

millions, and into the other denominations of the millions for whom they are responsible, especially if we had to gather them from "the crowded slum, the mining town, the foreigners in our midst," and other groups who are not looked upon by all of us as "our kind of people"? If "the common people" who "heard Jesus gladly" should turn from the neo-paganism, in which a goodly number are living today, to an eager committal of their faith in Christ, would there be a smug minority—or majority—who would secretly resent the incoming flood, and who in some cases might give to these visitors from other lands and other social circles a fairly definite understanding that they are not entirely welcome?

I hope my questionings are born of unwarranted fear or pessimism. This I do know, there is a surge of eager yearning in the hearts of many ministers for healthful spiritual living to be evidenced in all our church activities which will inevitably reach out to the other five million, or that proportion which we can reach during the 1927 Lenten period.

Old Methods Outworn, New Ones Demanded

In recent years we have been swinging away from the hysteria, the melodrama, the efficiency geared-up tabernacle organization and the highly commercialized evangelism which was so prevalent for three or four decades. Perhaps the swing of the pendulum was to the far extreme. We are returning to the center and in doing so we are not under-estimating the invaluable service being rendered to our own households by our Commission on Evangelism and Devotional Life, our Young People's conferences and our pastors' classes; but we are also beginning to concern ourselves with those millions of our neighbors and friends whose unchurched condition constitutes a tremendous indictment against the organized church. For the welfare of these we must feel a deep spiritual concern, or else deny, in degree, the reality of our faith, the breadth of our vision and our devotion to our Christ.

A Definite Proposal

In Dr. Reed's article which appeared in our February issue, page 437, an account is given of a plan known as "week-end evangelism" which has proved very effective in the case of another denomination. Why not profit by so excellent an example? The writer has a vivid memory of a similar subject adopted by the young people of a large Non-Conformist chapel in London, England. These young people visited villages, and either in buildings or in the open air—as did their Master—they told simply and directly the story of the Christ. It is my belief that many of our churches would be willing to spare their own pastors for such a plan, especially in view of the probable visitation to their own community on a succeeding week-end of the visitation team. We have our Every Member Canvass. In some communities we have our Every Member Visitation. Why not reach beyond the members to the great unchurched majority?

Not all ministers are temperamentally evangelistic, but many are, and their talents should be put to use in neighboring churches. A goodly number during the coming Lenten season are arranging exchanges, sometimes of one week's duration, sometimes of longer periods. There are communities in which, already, through pre-lenten meetings, great good has been experienced. The professional evangelist is not an essential for the proclaiming of the evangel. Let there be ministers throughout our whole constituency exchanging with other ministers, whether of our denomination or of some other, giving the best that is in them with a view to "capturing the Citadel of Man-soul for Jesus Christ."

White for the Harvest

If the writer may draw upon his own experience of several years of conference evangelism under the direction of the Board of Trustees of the Illinois Conference, he would attest that in all communities there are men and women, some of them to all outward appearances more or less indifferent to the claims of the Christ and his church, who prove eagerly responsive when a winsome Christ is presented to them. There are professional men, merchants and others, now in the leadership of our Illinois churches who, during this period, came to the place of conscious eager committal of themselves to the Christian faith. Their former modes of living were extremely varied and they reached the climactic experience of which we once spoke as conversion comparatively late in life, but they are today among the most valued members of the churches. The church needs them just as much as it needs our children and youth from our pronouncedly Christian homes. They prove as receptive as those in the earlier years of life whose intellects and souls would seem to be more plastic. During the Lenten period they should prove peculiarly responsive to the appeal of a sane and spiritual evangel. The attitude of whole families or larger groups toward the church is often determined by one of these leading citizens of middle life, and just as a pall of indifference may be spread throughout a town or village because of their negative attitude, so a fresh awakening of zealous interest in the church may be born of these lives when they right about face toward the attainment of Christian manhood and zeal for Christian service.

Our great Exemplar, and his message, are of so virile a type as to appeal to the strongest manhood and the noblest womanhood in any given constituency. Is it not fitting that we who during Lent will be preaching our gospel and teaching it to groups in young people's organizations and Sunday School classes shall be so deeply convinced of the universal appeal of this unique Christ, that with a new confidence we may urge men and women to commit their lives to him?

Unfruitful Churches

In one state, with approximately three hundred Congregational churches, one church in four received no accessions to its membership on confession of faith throughout a whole year. About one church in five received no accessions, either by confession of faith or by letter, during the same period. Most of these churches were under pastoral care. In all these communities boys and girls and young people were living. There were lives breaking and homes disorganized; there were great basic needs unmet which could have been met by faithful pastoral ministrations, and the preaching of a Christ who can meet the universal and individual need. A new enthusiasm and inspiration might have come to these churches if pastor and people had been eagerly watching and working in behalf of those who might have been added to the church, if not "daily," as in the early church, then at least monthly or yearly. That church which is not adding to its membership in a community where there is a normal growth in population is suffering from creeping spiritual paral ysis. How significant is that basic life principl laid down by our Master when he stated: "Who soever would save his life shall lose it, and whosoeve will lose his life for my sake shall find it." Ther are churches losing their lives for lack of that self abnegation to which the Master challenged. Ther are churches, vigorous and diversified in their min istries because they have discovered that the living out of this basic principle is their central mission

How paradoxical the closing experiences in hi life were to Christ, and how clearly they exemplifie his own teaching. We shall be following him i thought for the next few weeks. The nearer th approach of death the more he spoke of life. Th heavier the burden of the Cross upon the bowe spirit and bent back the deeper the joy that fille his heart and flowed from his lips. The fiercer th swirling hate-stream and the frenzy of the mob, th more majestic was the peace of the man at th center of that Niagara of unleashed brute force.

The other five millions will in many cases yiel glad allegiance to him if his passionate purpose i ours during this Lenten season. There are a littl over nine hundred thousand of us and there ar five millions of them. May it be our unspeakabl joy—clergy and laity alike, Church School teachers parents, workers among young people, friends an neighbors—to introduce many of those whose lives our own can influence to the Christ to whom w profess our supreme allegiance.

Good Will Mission of East El Paso

By REV. S. L. HERNANDEZ

GOOD WILL MISSION is a suitable name for the Congregational work in East El Paso because, since its beginning, its object has been to establish good will and neighborliness in this vicinity. It was begun in 1912 as an outstation of the first Mexican Congregational church, to minister to the many refugees who came to this country from Mexico during the revolution there and settled in this part of town, which was then a new addition. Some of these refugees, who had been members of our churches in old Mexico, lent valuable aid to the work at that time and are still faithful and active in the cause of Christ.

The Field

This part of El Paso is comparatively new and is separated from surrounding parts of the city by natural or artificial barriers. The people living here are, generally speaking, Mexicans of the middle class: mechanics, carpenters and painters. Many of them own their homes, while others ar paying for them on the instalment plan. This makes our work more stable and interesting i many ways, since we always have the same grou to work with, and accordingly can carry out ou plans and receive cooperation from our parishioner more satisfactorily than can be done in other dis tricts where the population is changing constantly

There are probably 6,500 Mexicans in this dis trict. The two public schools draw almost all thei pupils from Mexican homes. In these schools th children advance to the seventh grade, which i as far as most Mexican young people usually g in school. The families are so large that the have to go to work as soon as they are old enough but several of the young people of Good Wil congregation have finished high school, others ar now attending, and three young men are takin correspondence courses, proving that they are am bitious to better their conditions.

Our Program

Naturally, the aim is to lead people to seek Christ and to live Christlike lives. To accomplish

MEXICAN CONGREGATIONAL CHURCH, EAST EL PASO, TEXAS

this, many methods are used: visiting, Bible reading and distribution of tracts, besides the regular religious services in the nice stone chapel built about three years ago, through the help of the Building Society. The Sunday School has one hundred and thirty-five members, divided into nine classes.

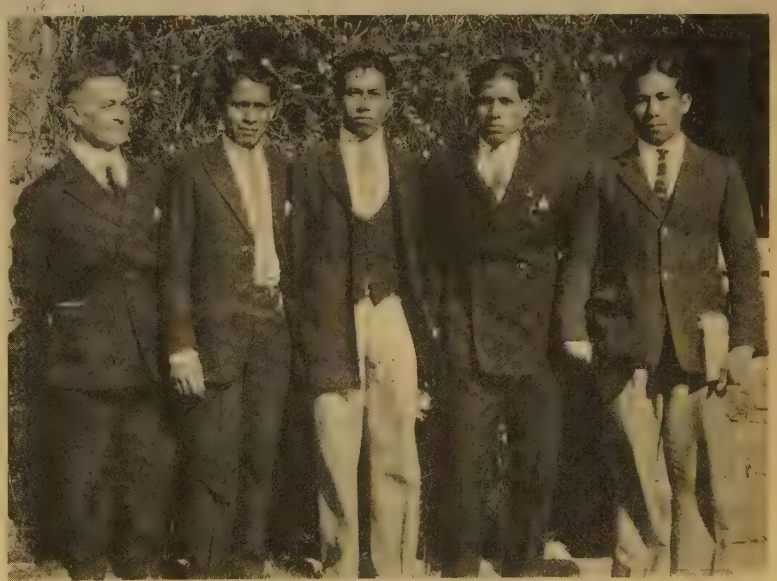
In the fall an evangelistic campaign was made, which resulted in the conversion of twelve persons, all adults, ten of whom were received into church membership the first Sunday of the year. At this service the names of five others were given as candidates for reception at our next communion service.

Next in importance, we consider, comes the social activities, and we devote much time and energy to providing innocent amusement and recreation for the different groups. Two years ago I introduced what I call "Open House." Tuesday night of each week the recreation rooms of the church basement are open to any one above ten years of age. There are indoor games for those who wish to play and books and magazines for those who like to read. Sometimes the young folks want music and there is singing with guitar or piano accompaniment. Many young people who are afraid of the religious part of our work have come to our "Open House" and later have attended church services.

The large back-yard has been fixed up as a community playground. Already there is basket ball and volley ball, and we hope later to be able to provide tennis equipment so that the young people can have healthy, supervised, outdoor play.

Mrs. Hernandez has a social hour with light refreshments for the women of the Missionary Society once each month, and occasionally surprises the young people of the Christin Endeavor with an invitation to remain after business meeting for a fudge party or other recreation. There are frequent socials, for which the young folks furnish their own refreshments and amusements. Parties and picnics are arranged for the children. Literary programs are presented and enjoyed. All special Sundays and holidays are observed with quite elaborate programs. New Year's night a clever comedy, arranged by two of our young men, was presented. We have special music at all our services and every effort is made to find and use the talents which our young people possess.

The constant influx of immigration from Mexico makes the financial situation here very distressing and economic aid is given whenever possible. This year Mrs. Hernandez has succeeded in finding work for every woman or girl in our congregation who can work and for many who are not connected with our church or mission. Some have come to her from Juarez, Mexico, for help and several times I have gone over there for workers. Mrs. Hernandez asks her American friends to inform her of people in need of domestic help and she keeps a list of people who want work, suiting the job to the worker. This involves much telephoning and visiting. There is hardly a meal at the parsonage that is not interrupted by the telephone



REV. SEBASTIAN L. HERNANDEZ AND SOME OF HIS PARISHIONERS

or the doorbell. Incidentally, our telephone is at the service of the community. A man came in one day whose car had broken down. He said he had walked five blocks trying to find a telephone and ours was the first. I am often asked to help people cross legally from Mexico to this country or to go from here to Mexico. Sometimes I find it is very necessary to spend from two to three days on a case of this kind.

A few days ago a young man who came to this country seventeen years ago, asked me to help him get a passport as he was afraid he might be deported now that the regulations are so strict. I asked him if he ever expected to return to Mexico. "No," he said, "I was only three years old when my parents brought me to this country. I don't know anything about Mexico. Why should I want to go back?" I suggested to him that he should become a citizen of this country and he eagerly accepted the suggestion and asked me to help him make his declaration of intention and that afternoon he took his mother and brother to get theirs.

Lack of space prevents telling more about the junior missionary society and sewing class, so ably conducted by Miss Oaxaca, my consecrated assistant, who is active in all the departments of the work. Sometimes the dwellers in the neighborhood call this "The church of the cheerful people." Good will and good cheer! How fine it would be if we could bring them to our people!

The Primary Opportunity of the Lenten Season

By FREDERICK L. FAGLEY

THE Lenten season has always been considered a time when we should give ourselves to a thoroughgoing examination of our own lives; when we should pause and look into our own inner being and see what manner of spirit we have. This sort of self-examination must be guarded lest it become too introspective and the good of this exercise be lost through the development of a selfish and morbid introspective attitude. The fear of acquiring this unhealthy attitude towards one's self has caused many devout Christians to ignore entirely the rich opportunity of the Lenten season for spiritual development and to overlook the possible discipline of this period through a reasonable self-examination.

We Protestants, perhaps, have gone entirely too far this way and have lost some real values which the church through the centuries has found really worth while.

A Plan for Self-Examination

The following plan for self-examination, which has been adapted from one that has had wide use in some of the historic churches, is primarily for individual use. It is expected that the person who follows this sort of spiritual discipline will take some convenient time when there is no hurry, and sitting quietly with Bible at hand will read and ponder, will meditate and pray; and by degrees carry his own thinking and searching analysis into his own life and thus discover wherein he needs most the strengthening of the Holy Spirit and where he needs also its cleansing power.

Let us this Lenten period encourage one another to really worth-while spiritual discipline, to the end that the grace of our Lord and Saviour Jesus Christ may richly abound in our own hearts and lives.

I. THE GUIDING THOUGHT: The purpose of self-examination is that we may realize what keeps us from being "instruments of power for Christ."

Prayer: O Christ, who gavest thyself for the salvation of all men, send forth thy light and thy truth into my soul to show me fully all my sins. Help me to be honest with thee and my own conscience. I speak to thee to whom my inmost thoughts are open; who alone canst help and comfort me. Thou knowest what I am most in need of. Let me be very conscious of thy presence during this time of self-examination, that this soul-searching period may transform me into a good soldier of the Cross. Amen.

II. LET US CONSIDER THE FOLLOWING TRUTHS:

1. *Right Relationship With God.*

He must be my God in such a way that I realize my one object in life is to carry out his purpose for me. My whole life is to be spent as in trust for him.

Am I committed whole-heartedly to making God's will supreme in my life?

What are the things which I prefer above the approval of God?

Am I learning to know God through obedience?

2. *True and Spiritual Worship of God.*

I must study to learn more about God, that I may know him better and make my prayers a more effectual part of my life.

I must arrange to say my prayers when I can give my best powers to prayer.

I must have settled times for devotional culture and religious activities and I must be definite and energetic in my preparation for these.

Do I come to my periods of worship at church and at home:

a. Truly repenting my former sins?

b. Steadfastly purposing to lead a new life?

c. With a lively faith in God's mercy through Christ, and a thankful remembrance of his death for us?

d. In charity with all men?

3. *Right Relationship With My Neighbor.*

Do I do all in my power to promote the life and growth of others, physically, mentally and morally?

Am I awake to the things in myself that irritate others and make it hard for them to keep this commandment?

Am I really kind-hearted; that is, do I make myself as charming to people "not worth bothering about" as to those with whom I should like to stand well?

Do I bring to others the infection of good courage, helping them to do their duty more bravely and happily?

What am I doing to help those sick in body, mind and soul?

Is it any concern of mine whether other men know God? What am I doing to make him known?

What is my prevailing form of ill-temper; e. g., am I brooding, contradictory, passionate, provoking or sulky?

4. *Right Use of Property, Time and Money.*

We need to beware lest we allow indolence and love of pleasure to falsify our judgment as to what it is possible to do with our time and possessions.

Is my life giving an honest return for all that God has spent on me? Do I use my time, my money, my influence in such a way that the world is better because of me, or is my life a self-ending one, merely taking all I can get?

I must guard against allowing work—even religious work—to eat into that proportion of time that should be given to the spiritual meditation and prayer.

Is each Sunday a fresh starting point in my life?

Do I learn more about God each week?

Do I make Sunday a day of sloth instead of rest?

Do I use my time conscientiously?

What proportion of my money have I promised to God? Do I keep my promise?

5. *Instruments of Power for Christ.*

Have I used this time in such a way that the faults that keep me from being an instrument of power for Christ are really clear in my mind?

Do I really want to become an instrument of power for Christ; that is, am I willing to pay the price?

Additional material concerning the purposes of the Lenten season, together with helps for the development of the devotional life, may be had by addressing the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

The order of self-examination is adapted from Bulletin Number 8 of the National Commission on Evangelism.

Self-Examination for Churches

The following test questions which each local church may apply to itself during the coming days of Lent, which begins March 3, are suggested by the National Congregational Commission on Evangelism:

Do the people appreciate the meaning and opportunity of worship?

Are the people lax in their attendance at the communion service?

Do the people understand what participation in the communion means?

Are the children being brought to baptism, and do their parents understand the meaning and implications of infant baptism?

Are the baptized children being trained as members of the family of God?

Are those who are drifting slowly from the church being sought after and being urged to return?

Are new people being looked for, invited to the church and welcomed to its services?

Are the people being taught to pray in public services, at home, and in their daily walks?

Are we giving care that our services are deeply spiritual, and that the people participate wholeheartedly and in reverence?

Are the services so conducted that strangers will feel welcome and desire to come again?

Do the people read the Bible and gain from it strength for daily needs?

Lent is a time for an examination of the inner life and for spiritual discipline. These considerations apply to the life of the church as well as to individuals. Each parish should determine that the answers to the questions in its self-examination should be given not in words only, but in fruits—"fruits of the spirit" which shall abide eternally.

The success of the Lenten season depends upon the willingness of pastor and people to make thorough preparation and to carry forward their own program for the building up of the church and for the extending of the kingdom of God.

Mexican Idealism

By GEORGE W. HINMAN, D.D.

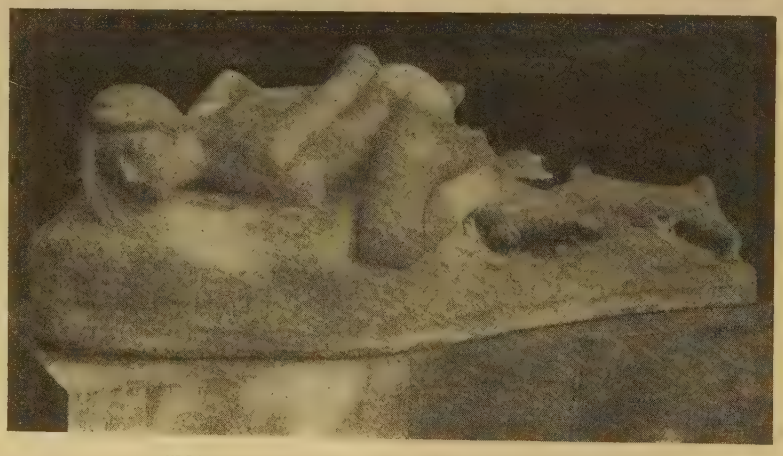
ONE good way to understand the life of a nation is to read its street signs. One can defend the Mexican government better by publishing its ideals than by denying its faults. It is true that beer appears to be the most widely advertised product of Mexico. Great electric signs and posters everywhere urge the superior qualities of one brand over another. Almost equally prominent in street advertising are the lotteries. The venders of lottery tickets in Mexico City are more numerous and more persistent than the bootblacks and do a much larger business than the newsboys. The big lotteries maintain auditoriums where people gather to watch the fascinating daily drawing, while the officials sit about on the stage like the vulture scavengers of Vera Cruz.

And yet drinking and gambling do not really represent the idealism of the Mexican people. They are rather sedatives to minds heretofore fettered and restrained. The progressive business men of Mexico City refuse to accept lottery advertisements for their weekly bulletin.

The visitor in Mexico City is amazed at the excessive number of the churches, their size and elaborate furnishings, in the midst of great ignorance and poverty. The churches are filled with devout worshipers; but the worship is mysticism rather than idealism, and often mysticism of a very crude type. It is unfortunately true that one must go outside the churches to find the strong, constructive spirit which is building a nation out of the great Indian population and the great mass of the hitherto unprivileged classes. One hears often of the "spirit of the revolution," and a sympathetic observer begins to understand it when he reads the propaganda messages which are published in the papers, posted on the signboards and inscribed on the fly leaves of government publications. It recalls the days of the World War when we did not use all our advertising space for commercial solicitation but carried to the people by every channel of publicity the one great appeal.

One might easily become discouraged or skeptical about the future of Mexico, even if uninfluenced by the ownership of oil stock or agricultural properties, provided he centered his thought on the difference between Latin-American and New England cultural standards. But to walk daily along the Alameda in Mexico City and see the Mexican artist's conception, *"Malgre Tout,"* a woman chained to the earth by wrists and ankles, but straining and struggling upward "in spite of it all," does stimulate one's faith in the sincerity of Mexican idealism. The sculptor had lost his right arm through poisoning, but kept on with his art and designed this statue typifying his own life attitude and that of his country.

The department of education, the department of public health and the department of agriculture in Mexico are all teaching the people by idealistic slogans the standards of a new and better civilization. Letters sent out from the government departments reiterate the phrase which was Madero's rallying cry at the beginning of the present revolution: "Effective Suffrage, No Re-election." The murals of Diego Rivera in the Department of Education repeat the demand for "Land and Liberty." The blank walls along the beautiful avenue from the bronze statue of King Charles to Chapultepec Castle remind all who pass by that the "cleanliness of a city reveals the culture of its inhabitants."



"MALGRE TOUT," ALAMEDA, MEXICO CITY

One who seeks to understand the ideals which animate the leaders of the revolution cannot overlook the fact that the department of public health will take a half-page advertisement in the daily papers to warn the people against the dangers of venereal disease, and will challenge the almost uni-

ersal practice of drinking "pulque" by a series of ducational posters widely distributed, urging the reat danger resulting from its use. Signs on the ailroad stations, put up by the department of agriulture, teach the people that "He that loves a tree ves life," and "When you plant a tree you make he country rich."

A government in Mexico which some suppose to e fighting religion publishes the Four Gospels and upplies this volume to public school libraries at a ominal cost. The reading of this book is suggested y the department of education as "very necessary or Christian living," and the motto of the depart-ent for its inspirational publications is, "To him who listens the spirit will speak." The work of the cultural missions," small groups of educational ex-erts sent out by the department of education into the remote villages to conduct teachers' institutes, and the goal of a thousand new village schools every year set by President Calles and accepted by the secretary of education indicate something of the sincerity of Mexico's educational idealism.

It is almost inevitable that the casual observers of a great national movement will note especially its crudities and excesses and fail to discover its basic ideals. For a hundred years there have been idealists in Mexico striving for liberty and opportunity for the common people. Mexico has had her Washington and her Lincoln in Hidalgo and Juarez. When we recall Lincoln's "With malice toward none and charity for all," we should associate with it the noble idealism of Juarez, the Indian, the savior of Mexico, who said: "Respect for the rights of others is the true peace."

Concerning Some Justifications of Time

By AUGUSTUS F. BEARD

WHEN the American Missionary Association, following the armies, entered upon its work it was natural that its schools should e looked upon by the Southern people with dis-rust. The wounds of a dreadful war were fresh nd sore. The incoming of teachers from the North vas an intrusion. It would have been too much o ask that they should be regarded or received with riendliness. An invasion of more than a hundred nd fifty schools of one kind or another located in mportant centers not only, but in small places also, mong an ignorant and despised people was natur-lly considered a hostility to existing conditions. his could hardly have been otherwise.

Added to this, the idea of educating former laves and their children was foreign to the ac-epted opinions of the people. All their prejudices vere against it. However good the intentions of hese intruding teachers might be, they were upon n errand of mistake. They were introducing a pirit of race consciousness among inferiors which vould eventuate in trouble between the races. The ducation and advancement of the Negro could but end to create the difficulties in the problem of two aces—one just made free. How could this be re-eived with friendliness? Added to this, the dom-nant Southern opinion was that we were overrating he capacities of an inferior race in our theories of ducation. The higher education to demonstrate he possibilities of the race was the great mistake. f we felt called to open schools let them be in-ustrial. For the Negro to aspire to attainment eyond this was chimerical; an over-education for the Negro; a waste of devotion on the part of those making the experiment, and a waste of good industrial material on the part of those ambitious enough to undertake higher studies. This Southern sentiment was as positive as it was natural under the conditions of the past. Yet this is to be said: Upon the whole the Southern people carried themselves nobly. They had their opinions and expressed them. They ostracized the teachers, but did not hinder them. They were under the restraint of a compelling public opinion, but they did not forget their Southern heritage of high breeding and character. The exceptions were from lower people.

So the years came and went. Those who believed that the doors to the highest opportunity should be opened and kept open to the emancipated people held on to their faith that it is the disciplined mind that will set the standards for the race, and that the very existence of any education depends upon the higher education. The danger of an over-education is absurd. Neverthless the confident assurance of the South that our theory and practice was a mistake found its echoes in the North, and people who had not the excuse—we do not say reason—for the feeling that we were making a great error in our educational beliefs and methods did not hesitate to tell us, again and again, "Your theory is wrong; your practice is a mistake." This, in the not-very-remote yesterday.

Today we have the justifications of time. The apprehensions of the Southern people have given way to trust and confidence. Friendliness is in the air and we are in a new day. Southern men and

women of light and leading are in cordial cooperation. One by one they are adopting our secondary schools; taking them under their care. They are multiplying the advantages for a common school education for all. They are building better school houses with better equipment. They are uniting with our college trustees in the direction of the higher education. They have come to a happy recognition of their responsibility to less fortunate people and are in hearty cooperation with us.

This justification of time took time, but it came sooner than we had a right to expect. And now when it has been demonstrated that it is the college upon which we must rely for trained teachers who give instruction, motive and inspiration for schools of lesser grade, these trained teachers are taking the places of those who taught them. The teachers who have had their training in these higher institutions are finding the mission of their lives in uncounted communities passing on to those who need what they have themselves received—an education which has yet to come to thousands of communities. They are helping to determine the destiny of their rac They are educators of their own race. They a professors in the colleges founded for their instru tion. They are trustees in the government of the colleges.

No, it was not a mistake that Northern teache went South. It was not a mistake that they sai "We will open the doors to the highest intellectu opportunity for our colored brother." It was not mistake that the confidence and friendliness of t Southern people have been won and their cooper tion gladly and gratefully welcomed. No one no apologizes for the higher education for an emanc pated people, Fisk, Atlanta, Howard, Talladeg Tougaloo. Straight and kindred institutions und other auspices founded in Christian faith and pu pose and financed by a like Christian benevolen and philanthropy are so manifestly potent in t settlement of the greatest moral issue in America life that all questionings are silenced. Time at la sets all things even. The justifications of time ha fully arrived.

Messengers of Good Will

To the Republic of Mexico

SECRETARY GEORGE W. HINMAN, of the American Missionary Association, Miss Amy Blanche Greene of the Fellowship for a Christian Social Order, and Rev. Vicente Mendoza, editor of *El Mundo Christiano* and pastor of the largest Evangelical church in Mexico City, were appointed by the El Paso Conference on the Mexican Situation in the Southwest to convey to President Calles of Mexico the greetings and good will of the conference delegates and to present to him the findings of the conference in the matter of Mexican-American relations. These findings, which appear elsewhere in this issue, have been widely circulated by the press agencies and favorably noticed by daily papers of the Pacific Coast cities.

MESSENGERS OF GOOD WILL

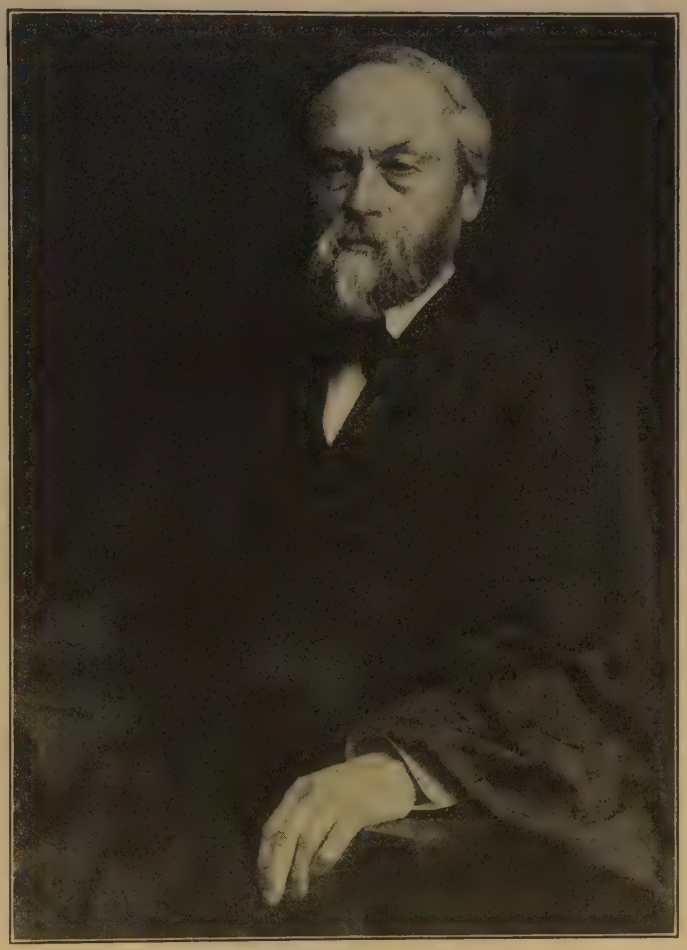
Dr. Hinman and Miss Greene were in Mexico City in the early part of January and were received, with some forty other American visitors, by President Calles in the main reception room of the National Palace. After an address to the president had been read by Secretary Herring the co pany were invited into a smaller reception roo and the president talked freely for an hour, answe ing questions and discussing matters of intern tional concern with candor and often with a go deal of humor. The was an utter absence formality and suspicio The party was welcom with the utmost cor ality and the intervie was carried out in t most intimate and de ocratic manner.

The message of go will and sympathy w also presented to t large congregation Mr. Mendoza's chur on Sunday morning, January 2, at the urgent quest of the pastor. There was a special gatheri of the American missionaries in Mexico City which the messengers of good will were receiv and their sympathetic viewpoint in the visit Mexico presented by Secretary Herring, Profess Herbert A. Miller of Ohio State University, a Dr. Dan C. Brummitt of the *Northwestern Chr tian Advocate.*

Simeon E. Baldwin

THE fellowship of Congregational churches has had the singular gift of producing great leaders. In the roll of its distinguished men of all time, Judge Simeon E. Baldwin must be accorded a foremost place. Following his death at New Haven, Connecticut, January 30, in the eighty-seventh year of his age, men high in public life vied with one another in expressing their admiration for him. The press, through extended accounts of his career and strong editorial tributes, bore witness to his character and service.

His native state recognized him for many years as its first citizen. He was an illustrious lawyer, a professor in the Yale Law School for fifty years, a judge of the Connecticut Supreme Court for seventeen years, chief justice from 1907-1910, and governor of the state for two consecutive terms after his retirement from the bench.



JUDGE SIMEON E. BALDWIN

He came of a great ancestry. His great-grandfather, Roger Sherman, was a signer of the Declaration of Independence. His grandfather, Simeon Baldwin, was a member of the State Supreme Court. His father, Roger Simeon Baldwin, was governor of Connecticut and a United States senator. Sprung from such a lineage, he rose to the full measure of his inheritance. Never puffed up with false pride, plain as a Puritan in the manner of his living, reserved in temperament, modest in spirit, courteous to all associated with him, he won universal esteem for his penetrating mind, legal acumen, indefatigable industry, serene optimism, devotion to the truth at all costs, clarity in judicial decision and spotless purity of character.

He was a noble Christian. The simplicity and strength of religious convictions molded the man. He magnified the privilege of worship and of church fellowship. For many years he was an active participant in our national assemblies. He made large contribution of time and thought to the constructive movements which led to the more liberal interpretation of our polity. On his retirement from membership in the Corporation for the National Council, of which he had been an officer since its organization, the following minute was adopted in appreciation of his service:

"The fidelity of his devotion and the wisdom of his counsel have been such that the measure of indebtedness may not be adequately expressed, but this minute shall stand upon the records as an indication of the service rendered and of the high esteem in which he is held by his associates and by the whole fellowship of the churches. We take this action in the consciousness that whatever strength may come to the Corporation and to the Funds which it administers will be due in large degree to the vigilance with which he has watched the development of the work and the skill with which he has guided it."

He was a great friend of the ministry and entered vigorously into the plans for safeguarding it. When, in 1918, war conditions made the inauguration of the Pilgrim Memorial Fund exceedingly difficult, meeting with a group of laymen in Hartford, he volunteered spontaneously to make a contribution of $1,000 a year for three years toward the expense of the campaign. His generous impulse kindled the hearts of two others of the group to do likewise. From that hour the work moved forward.

Later, in his home, when asked if he had determined what he would do personally for the Fund, he replied without a moment's hesitation, "I will give $10,000." His subscription was worth far more than its face value. The fact that a man of his clear judgment could pledge himself so generously was an indication to a multitude of others that the plan was sound and worthy of their cooperation. For many years he sent a generous annual contribution to the Board of Relief. In 1925 a gift of $1,000 from his hand made it possible to close the year in the Annuity Fund with the announcement that personal contributions had supplemented the inadequate gifts of the churches sufficiently to reach the requisite figure for the year. Other great causes found in him a loyal and generous friend.

In contemplating his life of high service and Christian devotion, one can but hope for the fulfilment of the prophetic word: "Keep but God's model safe. New men will rise to take its mold."

—C. S. M.

"He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy.
God will be his guide.
He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance.
God will use them for balm.
He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.—HENRY VAN DYKE.

Moya—Missionary to "People of the Dispersion"

By Superintendent J. H. HEALD

HIGH up on the backbone of the continent in western New Mexico is the hustling little city of Gallup. Picturesquely situated among the bare, grim hills, it gives the impression of being there for business rather than pleasure. Such indeed is the case, for it is a division point on the great Santa Fé Railway system; the distributing center of a vast region of ranches and Indian reservations; and the center of the coal mining industry of western New Mexico, shipping a great tonnage from the dozen mines that ring it about.

Gallup has always had a considerable Mexican population. Until the last few years these have been of the native-born people who compose more than half the population of the state and whom we usually speak of as Spanish-Americans to distinguish them from the real Mexicans, who come from old Mexico. Two contributing causes have led to a large influx of the latter class. The first is the succession of revolutions and the continued economic depression in Mexico; the second is the restriction of immigration from across the sea. The Mexicans, not being subject to the quota law, have rushed in to take the place of the people from Southern Europe who formerly worked the coal mines and performed various kinds of unskilled labor.

REV. J. M. MOYA AND FAMILY

The Beginnings

Work was begun among the Spanish-speaking people of Gallup several years ago by Rev. J. M. Moya, who was then living near Albuquerque and was our only Spanish-speaking preacher in the state. He could make only an occasional visit to the town. On one of his visits he found a Protestant Mexican family. They were poor and being unable to pay rent were living in a small tent. The winters are cold in the high altitude of Gallup and the children were suffering from exposure. The inherent kindliness of the Mexican people is shown by the fact that a neighbor family living in a two-room house invited the poor family to share their home. The Protestant family expressed to Mr. Moya the wish that he might hold a service at the house, but feared it might displease the owner who had befriended them, as he was a Catholic. The head of the house, when he heard of it, said they were quite welcome to use the house for the purpose. The meeting was held and resulted in the conversion of the Catholic family, who

e still among the loyal members of the church. The story of the next family to come into the urch illustrates Mr. Moya's habit of using every portunity to present the truths of religion to his

CHURCH AT GALLUP, NEW MEXICO

ople. It shall be recounted in his own words: "One day I met Mr. Gomez in the train while I as returning from one of my visits. There I had long, interesting religious conversation with him. mong other things he told me that he did not ve religion of any kind. What I said appealed him and he asked me to be sure to call on him my next visit to Gallup. He was so interested having me go and say something to his wife that went to the station and took me over to his use. They both were converted and united with r church. For a good while we used their house d their piano for the meetings." Mr. Gomez was e of the most intelligent and capable men among s people. His statement to Mr. Moya that "he d not have religion of any kind" illustrates a con- tion all too common among the ore intelligent. They have lost ith in the only kind of religion ey have had any chance to know out. We are doing a most im- rtant work in saving such a real ligious faith and life.

Shepherding a Needy People

Many of those who have come o our church have previously been tholics of a sort, i. e., they have ped for final salvation in some stical way through the magic of e sacraments. They are careful to ve their children baptized, thereby, they say, "making Christians of them," fearing herwise that if they die in infancy their future will be cast in limbo. They usually follow up the ocess of making Christians of them by the sacra- nt of the confirmation. In the rural regions this es place at the convenience of the Bishop, sometimes at a very early age without previous preparation. They believe in the miraculous transubstantiation of the wafer into the body of Christ and its magic potency to save. They occasionally attend mass, and less frequently—in case of the men very rarely—go to confession. But of real training in what it means to live a Christian life most of them have very little. I should be sorry to think that the condition of the Spanish-speaking folk of New Mexico and of those who have come from old Mexico represents Catholicism at its best. It is a condition that it would seem must weigh heavily on the hearts of intelligent and devout Catholics. In towns of the size of Gallup the Catholic church is able to do more for its people, having a staff of priests, a hospital and a parochial school. Yet the condition of the poorer people is such even in Gallup that one can not help feeling about them as Jesus did in his day. "When he saw the multitudes he was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd." "Distressed and scattered" epitomizes the condition of hundreds of thousands of Mexicans who are aliens in a strange land. They perform our undesirable labor and manage to subsist on the meager and sometimes temporary wage they are able to earn. They wander from town to town and from state to state eagerly grabbing any seasonal work that offers. Sheep without a shepherd, indeed! God bless the man, be he Protestant or Catholic, who will do any real shepherding for these needy people!

The Gallup field seemed so promising that Mr. Moya became convinced that he ought to move there and give a larger part of his time to the work. After moving his family there, his own home became the meeting place of the church and much credit is due to Mrs. Moya and their daughter, Delia, who at great personal inconvenience and sacrifice kept open house for the church. Thus this

WITH CHRISTIAN IDEALS AND AN AMERICAN SPIRIT

church, like so many to which the Apostle Paul refers in his epistles, was for a long time a "church in the house." Possibly in this way it kept nearer to the people. Many of the conversions that took place occurred in the homes of the people as the pastor visited, read the Bible, talked and prayed with them. The word of God has played an important part. Many of the people have never seen a Bible and are anxious to possess one. Recently a family of devoted Catholics expressed to Mr. Moya their regret that their church did not encourage the people to read the Bible, and asked him to secure one for them. It is seldom that the entrance of the Word into a home fails to give light leading to new faith and life.

That the people of the town and outside communities realize and appreciate the efforts being made by Mr. Moya and his helpers to improve the condition of the Mexican people who form no inconsiderable part of the population is daily more evident. May he have strength and wisdom to continue the work!

A Training School for Character

In course of time the church outgrew the home and a more adequate meeting-place had to be provided. Through the generosity of the Congregational Church Building Society an edifice was erected that amply provides for the needs of the church for teaching, worship and social life. One of the most crying needs is to supply a wholesome social life to the community. It is a new idea to most of the people that the church should have anything to do with their social life, but they are learning to appreciate this service. At one of their social gatherings recently an elderly man said to the pastor, "Mr. Moya, you have no idea how happy I feel since I became a Christian and a member of your church. I can see that you Protestant people are good Christians even in your social doings."

Many of the people have come from conditions in which they have had little training in the amenities and moralities of life. It should not be supposed that by joining the church they become entirely free from old ideas and habits of long standing. The church is a training school for character. The training process takes time and patience. Great improvement in character and conduct is manifest in most cases. They are learning that religion is a thing of life; its primary object is to keep us from doing wrong rather than to save us from the consequences of our sins after they have been committed; that it applies to all parts of life and not merely to so-called religious acts. They have found the road; they are on the upward way. Religion is a great reality to them.

The Economic Situation

During the past year what seems at first thoug a tragedy has happened to the church. Economi conditions have made it necessary for many of th church families to move away from Gallup. Th coal mining industry in which many of our me were employed is a fluctuating business and there always a big slump in the demand for coal and th consequent need of workers during the summe months. For various reasons the work has bee exceedingly slack in the Gallup field for the pa year and a half, and during the last summer a most at a standstill. Family after family has le in quest of work. One day a family has left fo Arizona, next day one has gone to Colorado, and s it has gone on until more than half the membe are absent in half a dozen different states. It is common story among the Mexican people. And is surprising how easily they pick up and move o Many of them haven't much to move. They ver quickly adjust themselves to new surroundings.

There is another and brighter side to the exodu Although many families did not carry much wit them, every one carried a Bible; and they carrie Christian truth and experience in their heart These things will not be lost. The Apostle Pet addressed his first epistle to the "Sojourners of th Dispersion." The Mexican people in the Unite States are the present-day people of the Dispersio And it happens among them as it did among th Christian Jews of the first century, "Then they th were scattered abroad went everywhere preachi the word.' I asked Mr. Moya if he thought the scattered members would be true to their fait His answer was, "Nearly all of them write to th pastor or to some of the members. None of the have given up their faith. They are still loyal the church. They are doing something for the Lord at the places where they are today. Just few days ago one of these families wrote to from Colorado asking some suggestions to prepa a Christmas program."

The New Parsonage

A happy event in the past few months has be the erection with the aid of the Building Socie of a new parsonage. Thus my ambition to see our Mexican churches and pastors well housed carried a step nearer fulfilment. Mr. Moya has lo been a faithful worker in New Mexico, and he a his family deserve a good home. In my last visit said to Mrs. Moya, "How do you like your ne house?" She answered, "We like it better a better every day we live in it." It stands besi the church and helps to make this a center fr which Christian light and love shall radiate.

An Account of the Chicago Meeting

By HENRY S. LEIPER

THE level of Lake Michigan may be lower around Chicago than ever before, but the tides of spiritual life which flowed around the Midwinter Meeting this year in Chicago were fuller than ever before of promise and potency. In an extended account of the sessions, held at the Cooper-Carlton Hotel a few weeks ago, reference would be found to almost every phase of the life of our Congregational Fellowship.

At the present time, with the method of missionary work which we are following as Congregationalists, this winter meeting comes to have a place of ever-increasing importance. At the National Council there is unavoidable confusion. The large number of delegates present makes it impossible to go into details with the kind of attention required for the highest degree of efficiency.

There are, of course, many inspirational features connected with the Midwinter Meeting, but for the most part it is a period of intense work, when a great number of matters connected with the administration of our various missionary Boards are worked out. This year attention was naturally centered on the problems of reorganization growing out of the Washington National Council action, based on the merger recommendations of the Committee of Twelve. Of these I shall speak when I have made some observations concerning the earlier part of the meeting.

The Directors of Church Extension

We would well turn our attention here to the deliberations of the Board of Directors of the Extension group; that is, the C. H. M. S., the C. S. S. C. S., and the C. C. B. S. The principle of merger was tried some years ago in a limited form with the result that these three were then combined for administrative purposes into one organization. The directors have met only once every year, but the administrative committees have met monthly in order to carry on the extensive work of the Boards. This year at the meeting of the Extension group a number of important things were accomplished. One was the development of a greater degree of autonomy for states which have attained a degree of strength in their conference organization, making it possible for them to carry on work hitherto directed by the National society.

Very real progress was made toward more democracy and a more complete application of the ideals of Congregational folk to the activities of this very important Homeland enterprise.

The many technical adjustments required by so intricate an undertaking make it easy for misunderstandings to occur. That is why it is going to be such a healthy thing to have the members of the Board in charge of the work hereafter compose the Commission on Missions. It is likewise a healthy thing to have this group of elected directors meet together with the employed officers at least once a year for unhurried discussion of their mutual responsibilities.

With the changes brought about by the merger in foreign and homeland work there comes necessarily the danger that we will lose something of the old individual interest shown by clearly defined and smaller groups in the total aspect of the missionary enterprise. When that enterprise is completely unified, it demands a larger degree of imagination to comprehend its significance and a higher type of statesmanship to direct its developments. We seem to be on the road toward that larger imagination and finer statesmanship, if the Chicago Assembly is a safe index of the mind of the fellowship. I think it is.

The days preceding the actual opening of the meeting of the Board of Directors were occupied by various group committee gatherings. The educational interests represented by the Congregational college presidents, the problem of Chicago Theological Seminary, the activities of the Promotional Council, and many other similar concerns motivated the numerous groups meeting Friday and Saturday.

A Fruitful Sunday

Sunday was a day of rich fellowship and the sermon preached by Rev. Carl August Voss, D.D., of the Smithfield Church, Pittsburgh, Pennsylvania, made the service at the Hyde Park Congregational Church—near the hotel—a very helpful one. His theme, "The Golden Triangle," was selected with reference to the relationship between the individual, God and society. He put into his message much that remained in the minds of all who heard him, as they turned to study the ways by which this threefold relationship could be realized in human life. Following the service came the celebration of the sacrament of the Lord's Supper.

The worship service of the afternoon was conducted by Dr. Cornelius H. Patton. He made very effective use of the forms of prayer which have come into existence during the revival, of which many have heard, in the English churches. The evening meeting which closed the day was first of all a musical one. Then Dr. Charles E. Burton spoke on "Things Spiritual," touching in very suggestive

manner upon the thought problems that are foremost in the minds of educated Christians in our time.

New Problems and Old Fields

Monday was a day in which "new problems and old fields" were discussed by a group of specialists. Perhaps the most notable contribution brought to this part of the program was that of Superintendent Claton S. Rice, who emphasized the optimistic side of modern Mormonism and showed the way in which the community of the Latter Day Saints is changing under the influence of modern education and a closer contact with less sporadic forms of religious expression. He started a discussion which has been going on ever since and which indicates a larger amount of interest in the problem of the Mormon Church than one might have supposed existed. Mrs. Charles E. Blake, President of the Rhode Island Woman's Home Missionary Union, spoke of the organization and technique involved in meeting changing conditions. During the afternoon the Woman's Conference was held, an account of which appears on pages 517 and 518.

One of the notable evenings of a full week followed the day's activities under the auspices of the social service committee of the Education Society and a dinner was held at which Mrs. Hannah Hume Lee and Rev. Hubert C. Herring spoke. Mr. Herring had just returned from a visit in Mexico City—financed, according to the Catholic weekly, *America,* by Russian money!—and he made a strong plea for generous dealing, in view of the many obscure matters involved in the Mexican situation.

Conferences at which the special work of various missionary agencies is presented are a feature of the midwinter meetings. The Educational Society and the American Missionary Association shared the time Monday night and the program was so interesting that one is tempted to stop and describe it in detail. To do so, however, would crowd out even the briefest mention of later parts of the program.

That same evening, under the leadership of Secretary George N. White of the American Missionary Association, a body of alumni gathered in the Young Men's Christian Association auditorium and a very enthusiastic reunion was held lasting far into the night, but happily leading up to the forming of a permanent Chicago alumni organization for graduates of the American Missionary Association schools and colleges.

State Work

State superintendents, Extension Board officials, and members of the National Council Executive Committee gathered next day for the whole morning, each dealing with one aspect of the total missionary enterprise. The superintendents studied methods of administration and outlined ways which the National Societies could make a larg use of the facilities becoming every day more ava able in the state organizations. They elected a nu ber of committees, one of which was headed by I Merrill and charged with the study of ideals f town and country churches; another under t chairmanship of Rev. E. H. Johnson was selected study the problem of rural life from a state co ference viewpoint.

The Extension Boards elected for the comi year Rev. Harry W. Myers, of Philadelphia, chairman of the Board of Directors, with Rev. W. C. Hill as vice-chairman, and Rev. W. W. Lee D.D., as clerk. The places of Rev. Arthur M. H lis, D.D., and Rev. T. M. Shipherd, D.D., on t Executive Committee were filled by Rev. Robbi W. Barstow and Rev. Edward M. Noyes, D.D.

The Commission on Missions

The actual session of the Commission on Missio might be said to have started with a long series reports, which cannot even be summarized here. I Burton reviewed the progress made in missiona organizations since the Washington Council and d cussed the ways in which the Promotional Coun and the Laymen's Advisory Committee are functio ing. Dr. Fagley's incumbency of the post of Sec tary of Promotion ended with this session and summarized his experiences, pointing out a numb of lessons felt to be learned from the experience past years. He said among other things: "We mu find ways to emphasize the note of spiritual victo in our mission work, and be able to bring evide that men are being led into a new life of the spiri He pointed likewise to the need of a greater degr of democracy in the administration of our missio ary work. Mr. Beard presented a number of e couraging facts concerning the work of the La men's Advisory Committee.

Plans for Literature

The new associate secretary of the Commission charge of editorial work reported on the plans f literature for 1927-28. He indicated that there i larger opportunity at present for getting the fa about the various Kingdom building activities bef the people of our churches than ever before. T Commission, representing all of the Boards a functioning in the matter of literature through committee comprised of the various secretaries sponsible for literature in their respective Boar possesses now seven principal means of bro casting missionary information. These are as f lows: two pages a week in *The Congregationa* in a department which is to be conducted by the e torial secretary under the title, "As the Kingd

Comes"; *The Missionary Herald* to which excellent periodical—the oldest magazine in America—the literature committee will be making contributions from time to time; THE AMERICAN MISSIONARY; the state papers; the news letter to pastors which is utilized in the fall to carry a special supplement giving facts about the missionary work of the churches; special folders and leaflets; advertisements; and the news bulletin known as *The Potter's Wheel,* now reaching forty thousand people. It was pointed out by the editorial secretary that the difficulty in creating literature to be widely used is partly due to the fact that many people forget to differentiate between the objectives of different pieces of literature —not all are planned for the same type of individual, but many varying temperaments have to be taken into account. The major effort of the literature committee is going to be made dependent upon the council of pastors who are closest to the ultimate readers of all the missionary literature.

An Important Report

The Committee of Twelve, through Dr. William Horace Day, chairman, made a number of important statements concerning the studies which have been carried on since the Washington Council. He reported that the committee after prolonged legal study recommends the suspension of the mandate for organizing a new corporation for the Home Board. The corporate identity of the individual homeland societies will not be disturbed if the National Council sees fit, as seems likely, to accept this recommendation. Dr. Day said likewise that the plans for administrative committees and identical Boards of Directors had been found legally feasible and his committee recommended that they be put into effect, beginning with the Omaha Council meeting this spring.

With reference to the status of the missionary magazines Dr. Day's committee reported itself undecided.

The Committee of Twelve presented a recommendation for the establishment of a Council of Missionary Education. To this council would be given the task of directing the program of missionary education to be worked through the regional committees, the state conferences, or other channels. Being co-ordinated with the Promotional Council, this body would be a fifth wheel and it might render great service in certain specialized fields. Between now and the time when the National Council can act on this recommendation an *ad interim* advisory committee of missionary education is to be set up by the Promotional Council.

Another important recommendation which grows out of the devoted study of organization problems by the Committee of Twelve affects the composition of the Survey Committee. This committee has the difficult task of making equitable divisions of the apportionment in the light of the needs presented to it from year to year. Dr. Arthur Smith, well known American Board missionary in China, calls the apportionment plan a method of squirting benevolences with an atomizer. The Survey Committee decides how the atomizer shall operate! If this recommendation is adopted, the committee hereafter will have twelve members, at least four of them women, all elected like the President of the United States, for four years, half of them at one gathering of the National Council, the other half at the next. All the members of this committee would be chosen from outside the membership of the official Boards and would further be relatively impartial.

The Survey Committee for this year recommended very few changes in the division of the apportionment, although they took something over one per cent from the Education Society in order to meet the needs for increasing state work. The percentages which they advise are:

Foreign Work, American Board		37 per cent
Homeland Work	A. M. A.	9 per cent
	Extension Boards	15.5 per cent
	Ministerial Boards	6 per cent
	Education Society	7 per cent
State Missionary Work		25.5 per cent
		100.0 per cent

One report which was gladly received and accepted came from Dr. Edwin G. Warner, faithful treasurer of the Commission on Missions. He announced that an investigation of the financial situation showed that during the past year savings of approximately $60,000 had been made on the present budget through readjustment and merger action.

Florida offered to add 50 per cent to its state apportionment figures and was heartily thanked therefor. The officers of the Commission which were elected on report of the nominating committee were as follows:

Secretary in Charge of Promotion, Rev. Charles C. Merrill; Associate Secretary and Editor, Rev. Henry S. Leiper; Associate Secretary, Mrs. D. Foster Updike; Assistant Secretary, Rev. Harold G. Vincent; Assistant Treasurer, Miss Alice M. English; Research Secretary (Emeritus), Rev. James E. McConnell; Assistant Secretary, Field Work, Rev. A. E. Johnson; Regional Staff; Midwest, Regional Secretary, Rev. Charles C. Merrill; Associate Secretary, Midwest, Rev. Howell D. Davies; Regional Secretary, Southeast, Rev. John

Stapleton; Secretary of Laymen's Advisory Committee, Rev. William S. Beard.

The Call to Prayer, which is published elsewhere in this issue of THE AMERICAN MISSIONARY, resulted from the impression made upon the delegates by the closing sessions. All through the meetings there had run an ever-recurring note of the conscious need for a deeper spiritual emphasis. Dr. Merrill brought this out in his address on the basic principles of our work in which he pointed out the spiritual significance of our new alignments in organization. What he said in that address was re emphasized and reinforced by many others and the Commission finally appointed a committee consisting of Dr. Ernest Bourner Allen, Dr. Allen A. Stockdale and Dr. Carl August Voss to draw up a Call to Prayer. With the help of the Commission on Evangelism this will be brought to the attention of all our Fellowship, and it is a fitting expression of the underlying convictions which animated all the activities of the Commission during the days at Chicago.

Dedication of Holmes Hall

DECEMBER could not have smiled more gloriously upon any enterprise than did the seventeenth of that month upon the announced "Dedication Service of the New Academic Building, including the Cyrus Hamlin Auditorium and the Ellen Upson Woodworth Library," at Tougaloo College. The distinguished guests had all arrived, and the audience of four to five hundred for the most part had assembled promptly at half past three in the afternoon, the hour set for the service. President J. B. Lehanan of Southern Christian Institute, Edwards, offered the prayer of invocation. Bishop Theodore D. Bratton, of the Episcopal Diocese of Mississippi, and Chairman of the Board of Trustees of Tougaloo College, was introduced as the presiding officer. The principal address of the day was made by Mr. Jackson Davis, General Field Agent of the General Education Board, whose appropriation of thirty-five thousand dollars toward erection and equipment had made the building possible. From the inspection which Mr. Davis was able to give the building, he seemed to feel that the General Education Board money had been well spent. And he brought the wholesome message of how knowledge, culture and character are to be gained through contacts effected in such buildings as that which he was helping to dedicate. Representing the American Missionary Association, Secretary Brownlee took the audience by surprise with the announcement that the Tougaloo College trustees had voted the name "Holmes Hall" to the building in its entirety. He explained that this announcement took President Holmes by surprise also; the vote had been passed at a trustee meeting while Mr. Holmes was absent. The names "Cyrus Hamlin Auditorium" and "Ellen Upson Woodworth Library" would remain, but to the building as a whole, instead of the soon-to-be-out-of-date "new building", or the colorless "academic building", would apply the personal name thus voted. For which action on the part of the trustees, who in turn had received suggestion from someone at Tougaloo, President Holmes expressed hearty appreciation. Secretary George L. Cady, also representing the American Missionary Association, reminded his hearers that as he spoke, in 1926, the Association was celebrating the eightieth year of its history—a history of emancipations, of which the new building is one of the evidences. Mr. Bura Hilbun, State Supervisor of Negro Schools, brought the felicitations of the Mississippi State Department of Education, with the aims of which President Holmes declared Tougaloo was happy to feel itself in hearty cooperation. President L. J. Rowan, of Alcorn A. and M. College, could not be present as expected, largely because in generosity of spirit he had permitted Messrs. Hartwell T. Tanner, Isaiah S. Sanders and Lewis L. Romans, three Tougalooians on his faculty, to be absent for the day and attend the dedication. The pains they took to make the long journey, and the loyalty that prompted them, were and are appreciated. And one of them, Mr. Sanders, performed the triple function of representing Alcorn College, where he teaches English, the alumni of Tougaloo College, from which he received his A. B. in 1910, and the Tougaloo Board of Trustees, of which he is a member. President J. B. F. Shaw of Haven Teachers College, Meridian, spoke as representing the privately supported Negro institutions of Mississippi, expressing special appreciation of the fact that "the gang's all here"—Southern white men, Negroes, and Northern white men all sitting on the same platform, impelled by a common motive, were uniting to fulfill a common purpose. Three gentlemen were then asked to stand for a moment, though without remarks, and receive the appreciations of the audience—Dean Henry W. Cobb, whose ideas are embodied in the building and who closely supervised its construction, saving i

here and there from educational inefficiency; Mr. E. J. Hull, the architect, who not only contributed his technical and artistic skill, but also his warm personal interest; and Mr. Robert B. Ricketts of Jackson, who, as a member of the Board of Trustees and chairman of its Building Committee, had rendered efficient and highly appreciated service. There followed one announcement by President Holmes, who said that at a dedication he did not want to say much about money, but did take pleasure in letting it be known that that morning Mr. L. E. Bynum, of the Jackson Tougaloo Club had come out with one hundred dollars as the Club's contribution toward the Building Fund, which with five dollars previously received from a member, made a total of one hundred and five dollars, or exactly the price of thirty auditorium chairs. Worthy of emphasis was such zealous loyalty. In the Dedication Service itself, to which all this led up, the responsive reading was led by Bishop Bratton. The service closed with the Negro National Hymn sung by the whole congregation.

SOUTH COURT OF HOLMES HALL, TOUGALOO COLLEGE

Negro National Hymn

Words by J. W. JOHNSON. *Music by* ROSAMOND JOHNSON.

LIFT every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise,
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered.
We have come, treading our path thro' the blood of the slaughtered,
Out of the gloomy past, till we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way,
Thou who hast by thy might,
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met thee,
Lest, our hearts drunk with the wine of the world, we forget thee.
Shadowed beneath thy hand, may we forever stand,
True to God, true to our native land,
Shadowed beneath thy hand, may we forever stand,
True to our God, true to our native land.

Substantial Gains in Safeguarding the Ministry

By CHARLES S. MILLS

FIGURES are usually dry reading. In the case of fiduciary institutions, however, there is a real romance in annual statements showing substantial progress. Back of the figures are profound human interests. They are the outward expression of vital safeguards of human welfare.

No apology, then, need be made for any exhibit of the growing power of the Annuity Fund for Congregational Ministers as it renders account of its stewardship for 1926. Its assets not only protect the minister against the day of need but lift the standard of his service.

As Dr. Asbury Krom eloquently expressed it, we are to find their larger meaning in terms of "soul stuff." "The first function of the Annuity Fund is to assist men to become one hundred per cent efficient. By lifting the burden of anxious thought for the morrow, it releases total energies for the task in hand."

When, therefore, we contemplate that the receipts of the Annuity Fund in 1926 were $567,046, a gain of $33,792, that the Pilgrim Memorial Fund had produced 1920-26 a distributable income of $1,226,000, and that total assets were $7,750,417, a gain of $487,795, we see the beginning of confirmation of convictions that this scientific plan was bound in time to change the whole economic status of the ministry. For these figures are prophetic. They are but way marks of a progressive movement still only in its initial stages. As it goes on, with its easy adjustment to the wide variety of ministerial service, at home and abroad, and with its power to discharge all liabilities as fast as they accrue, it will forge forward, a strength to all who give their lives to the leadership of our churches, and an assurance that the ministry of the future will avoid the tragedy of impoverished age, which has engulfed so many in this generation.

A Growing Institution

The Annuity Fund in 1926

Membership	2,293
Increase, 89	
Annuities Paid	$95,398
Increase, $29,776	
Receipts	$567,046
Increase, $33,792	
Assets	$2,726,264
Increase, $439,464	
Pilgrim Memorial Fund	$4,891,173
Increase, $40,747	
Total Assets (*Cost*)	$7,750,417
Increase, $487,795	
Total Assets (*Market Value*)	$8,484,657

Greater Results at Lower Cost

The work of Ministerial Relief is indeed a fine example of Christian beneficence, beautiful in its ministration and imperative in its obligation. It assures those who did not have the opportunity now given to the younger men, that the churches will see them through. It is, however, at the best, inadequate in its philosophy and great in its comparative cost. A recent study in one of our New England states showed that to provide for the age of the state missionaries through Relief would cost the State Boards forty times as much as through the provisions of the Annuity Fund, and that the pension available, if the present rate continued, would be less than one-half as large.

In that connection it should be noted that payments on annuities increased more than forty-five per cent last year, the total being $95,398 to 285 annuitants. This indicates clearly that the load of caring for the ministry is being steadily transferred from the older method of Ministerial Relief to the Annuity Fund which, at a fraction of the expense, multiplies the pension. One of the states which cares most generously for its ministers through Relief, recently discovered that it is paying to them only about half of what ministers in the state are already receiving from the Annuity Fund. Annuities to widows make, at present, no such approach, in the aggregate, to grants through Relief since the Annuity Fund began its work so recently and our ministers show a notable longevity. There again, however, it is only a question of time when the chief task will be taken over by the Annuity Fund and the resources of Relief will be left to meet emergencies; to supplement provision for disability; to assist the widow who is left with little children, and to care for exceptional cases where men come to age without being able to take advantage of the later plan.

An Encouraging Announcement

It is well understood that the plan of the Annuity Fund now in full operation cares for all liabilities as it goes forward, and that its results are sure. There is one point, however, in an earlier plan in which many of the older men have membership, not covered by the funds in hand. Although sev-

nty-four per cent of the total income of the Pilrim Memorial Fund has, under the pro-rata disision, been assigned to this plan, it was deemed ufficient to provide only one-half of the amount reuired from the churches. They have sought to iake provision for the other half through the aportionment. Toward the close of 1926 the Actuary eported that the income of the Pilgrim Memorial 'und could provide for that year ten per cent more f the requirement. This accordingly was added to ie receipts through the apportionment. Each year similar calculation will be made, and such amount ill be transferred as may appear practicable. Vhile the full measure of the designation through ie apportionment will still be needed each year, it mightily encouraging to know that in this effort rger help will be given hereafter through the Pilrim Memorial Fund.

A further significant announcement during the ear was that the Annuity Fund is one of the residary legatees of the estate of Mr. Henry S. Chapan, of Glen Ridge, New Jersey, and that the mount payable was designated for fulfilment of anuities under the Original Plan. It is anticipated at this will be not less than $30,000.

Interest Earnings

Another significant announcement by the Trustees t the end of the last year was that while all calulations of annuities had been based on earnings f 4 per cent, the actual earnings made it possible credit to the annual dues of members from the eginning of membership to the end of 1926 at the rate of 4¾ per cent. The Fund also receives any additional deposits which any members may desire to make, and will credit interest to the same, as earned. These deposits already exceed $84,000. The Fund becomes more and more the depositary of the savings of ministers. They take great satisfaction in its security. Frequently a letter comes from a minister stating that unfortunate investment had deprived him of anticipated protection for later years and that he was driven, in his extremity, to appeal to the Board of Relief for aid. The Annuity Fund, by giving this opportunity for secure investment and the utmost return consistent with safety, has most significantly extended its service.

An elderly minister who had sent nearly his entire property as a Conditional Gift to the Ministerial Boards, wrote recently that the strongest bank in his state had closed its doors and that it was a satisfaction beyond measure to him to think that he need have no worry over the investment of his own funds, or the regular income therefrom.

Answers to Questions

Voluminous correspondence for six years reveals that inquiries about the Annuity Fund, while varying in form, are apt to cover much the same ground. A booklet was issued last year answering more than one hundred questions. Irresponsible rumors as to the operation of the Fund have often been accepted although far from the truth. This booklet is an authentic statement, on the correctness of which all may rely. A copy will be sent in response to any inquiry.

The Prayer of a Good Scotchman

A minister now retired and in the great family of the Ministerial Boards has served for forty-two years small parishes among the New England hills. He has been a forward-looking man, beloved by his people. The ideal which he voices in the following poem has become in large measure an achievement

My Aspiration

Lord, give to me the earnest mind,
That ever seeks the truth to find;
That ever keener grows in sight,
That turns instinctive to the light,
That's strong to grasp, to think, to weigh,
To will to do the right each day!

Lord, give to me the faithful heart,
That never will from thee depart;
A heart that's trustful, tender, kind,
Courageous, pure, serene, resigned;
A heart in which the Christ is guest,
That's loyal to the highest, best!

Lord, give to me the noble life,
That sturdier grows thro' stress and strife;
A life that's tall and straight and strong,
A life that's full of cheer and song,
A life that's true and deep and broad,
A life that's lived for man and God!

In the Steps of the Great Physician

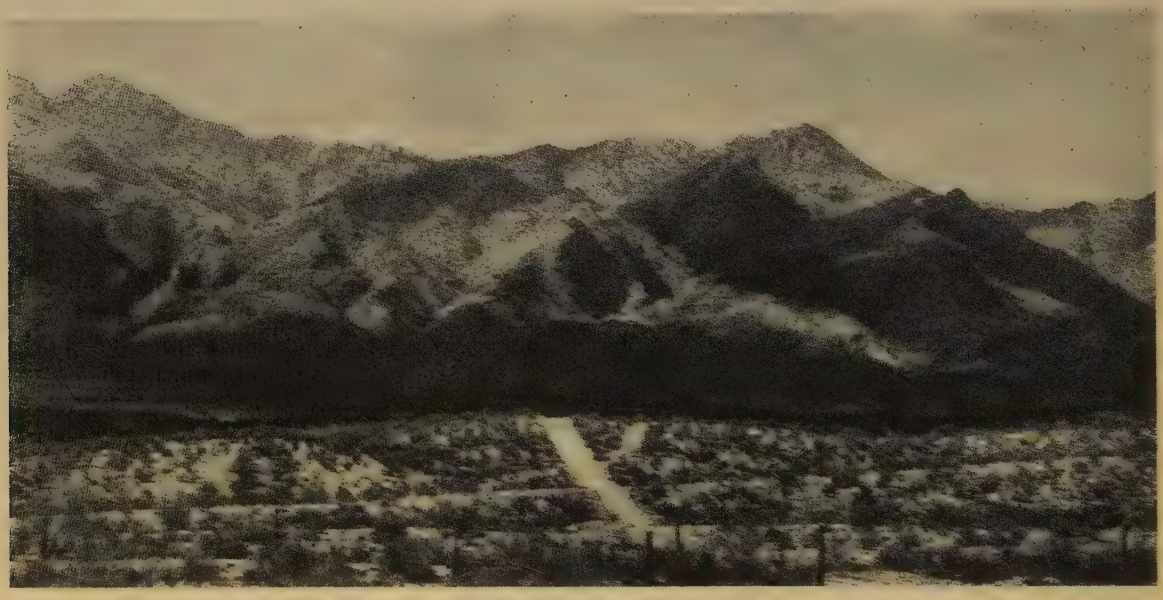
By REV. GEORGE A. ANDREWS, *Pastor First Congregational Church, Tucson, Arizona*

TUCSON is a city of thirty-three thousand people. It has increased in population about sixty per cent in the last five or six years. It is the county seat. It is also the location of the state university, which has an enrollment of sixteen hundred resident students and carries on an extension work reaching several hundreds more. But the rapid growth of the city is due primarily to its dry, sunshiny, health-giving climate.

The altitude of Tucson is slightly over twenty-three hundred feet. Its winter maximum temperatures average between sixty and seventy degrees. The humidity is very low. The nights are cool and usually clear, comfortable even in the warmest weather of summer time. More than three hundred days of the year are flooded with sunshine.

Most of the people who come to this "City of Sunshine" are health-seekers either for themselves or for some members of their families. The most common ailment is tuberculosis. Hospitals and sanitaria are numerous and are rapidly increasing. The National Medical Board of the Methodist Episcopal Church, South, has recently purchased a hospital and is planning extensive enlargements. The United States Veteran Bureau has selected Tucson as the site for the erection of a Veterans' Hospital to cost a million dollars. Recently there has been opened "The Desert Sanitarium of Southern Arizona, Incorporated," for the heliotherapeutic treatment of non-pulmonary tuberculosis, Dr. Bernard L. Wyatt, President and Medical Director. The number of small private sanitaria is multiplying.

Dr. Wyatt, in giving the reasons for the selection of Tucson as the site for his sanitarium, states the comprehensive reasons for the inflow of tubercular patients and for the selection of our city as the location for the other institutions of healing: "The altitude, high enough but not too high; the minimum diurnal and seasonal changes in temperature; the low humidity, the unbroken succession of sunny, balmy days; and an abundance of the ultra-violet rays of the sun which are essential to health."



VIEW FROM THE DESERT SANITARIUM

But there is in Tucson a sad lack of hospital and sanitarium accommodations for those unable to pay full price for their needed treatment. Besides the County Hospital we have but one charitable hospital and its equipment is very limited. Pitiable cases of need come to our attention which we cannot adequately help because of lack of facilities.

To mention only a single case: Two or three years ago there came to Tucson a young man in the last stages of tuberculosis, bringing to me a letter from the pastor of his church in the state of New York. He reached here absolutely penniless. The only place we could find, in accordance with our means, for the housing of this poor boy was a tent in the back yard of a little home of poor people wherein the mother of four children was herself slowly dying with the same disease. When it came time for the boy to die and the tent was no longer suitable to his condition, we had to remove

him to the one meagerly equipped charitable hospital to die in a paupers' ward.

In the meantime, a few tubercular patients in various cities of the Southwest are receiving needed aid according to the policy adopted a little over a year ago by the Church Extension Boards. In Tucson we have but one beneficiary of this help. The patient is a widow of a veteran of the World War, who himself died from the disease from which she suffers. The assistance added to the small inadequate widow's pension has relieved her from financial worry, enabled her gradually to take care of her indebtedness, and given her the hope and courage that promise her eventual recovery. But what of the numerous cases we are unable to help?

Church work in a city like Tucson is primarily a matter of the extension of the hospitality and help of the Christian religion to those in need. Our own funds for this work are limited, because our supporting clientage is only a small proportion of the people to whom we should minister. Whether or not we ever have a Congregational sanitarium in Tucson or in any other place in the Southwest, we could bring hope and strength to despairing sick people if we had at our disposal endowed rooms in existing institutions, and if in cases of urgent need we could have immediate access to funds contributed by those who have become informed of our conditions and needs and interested in the work we are trying to do. This is one place in our country where the work of the Great Physician might well be duplicated.

Minutes of the Woman's Meeting

Cooper-Carlton Hotel, Chicago, January 17, 1927

A MEETING of the women in attendance upon the Mid-winter Conference was held in the Cooper-Carlton Hotel, Monday afternoon, January 17, 1927, at three-thirty o'clock.

In the absence of Mrs. Franklin Warner, Mrs. Maurer called the meeting to order.

Mrs. Osbornson opened the meeting with a short devotional service, after which Dr. Merrill, the new Promotional Secretary of the Commission on Missions and also the Regional Secretary for the Mid-west, was introduced and spoke.

Mrs. Maurer then stated that the main topics to be discussed at this meeting were, The Day of Prayer publicity material, Thank-offerings, Projects and Box Work.

For the Day of Prayer, Mrs. Updike reported that it is hoped that this year the women will make the day what the name implies, a day of prayer, and will not invite outside speakers. Mrs. Updike also spoke of the material which has been prepared for program helps.

Dr. Merrill then introduced Miss Nourse who is in charge of the Literature Department of the Regional Committee. Miss Nourse replied briefly stating that this Day of Prayer material could be secured from her office, also.

In answer to questions, Mrs. Updike reported that the Woman's Committee of the Promotional Council had brought to the Promotional Council a recommendation that in the Home Missionary states five per cent be withheld at the source for the work of the women.

A roll call of the states with regard to the merger was called for. The result showed that out of twenty-six states answering, fifteen are merged, ten pending and one separate.*

For Box Work, Mrs. Wilcox for the American Missionary Association expressed her gratitude for what has already been done in this line on the home mission field and asked that the work be continued, and especially that parsonage boxes be prepared and sent.

For the Church Extension Society, Miss Woodberry also expressed her gratitude for the good boxes which have been prepared in the past, and urged the preparation of parsonage boxes. Miss Woodberry further expressed the hope that societies would be very prompt in accepting or rejecting any name that may have been suggested to them. She further suggested definite correspondence with the family for whom the box is intended that their needs may be met.

Miss Seabury, for the American Board, reported the method used by that organization with regard to box work, and also stated that they considered it a means of education and of creating greater interest in missionary work. Miss Seabury suggested that this box work might perhaps be considered as pertaining to the regional office rather than to the separate Boards. In reply to a question, Miss Seabury stated that all materials are furnished by the society preparing the box and that Miss Agnes S. Kelsey, 14 Beacon Street, Boston, has information concerning boxes to be prepared for the foreign field.

* Since this meeting, on January 20, Illinois has been merged, which makes the report—sixteen merged, nine pending and one separate.

For boxes for the home field information may be secured from Mrs. F. W. Wilcox, Miss M. L. Woodberry or Mrs. J. J. Pearsall, 287 Fourth Avenue, New York City.

The discussion on Thank-offerings and whether they should be continued, was opened by Mrs. Finkel, of Missouri, who stated it as her conviction that they should be continued. They are important in the work of her own state, a very important factor in the raising of extras.

Mrs. Lydia Lord Davis, for foreign work, reported that in the last seven years, the period which she has known best, the thank-offerings have increased from $10,000 to $32,000. The plan has always been to have a special project for which the thank-offering shall go, and to have a thank-offering secretary in each society. Mrs. Davis expresse it as her hope that in the future a thank-offerin can be taken for the whole church, one at Easte for home missions and one in the fall, preferably Thanksgiving, for foreign missions. She feels th would be a great step forward for the church.

For Projects, Mrs. Harvey of Massachusetts, r ported the method used in that state, namely, th the work is done through the Associations whic in turn work through the local church. Mrs. Whit of New York, reported the work of that state carried on along similar lines to those in Mass chusetts.

It was further reported that correspondence wi regard to projects should be carried on with Mr Updike.

The Women of the Congregational Fellowship

In Attendance at the Mid-Winter Meeting, January 15-20, 1927
Cooper-Carlton Hotel, Chicago, Illinois, January 17, 1927

By MRS. D. FOSTER UPDIKE, *Associate Secretary*

MONDAY afternoon was reserved for women's conferences. The first session was a memorial service for Alice Freeman Firman (Mrs. B. W Firman), first president of the Woman's Home Missionary Federation, whose death occurred at the home of her son in Berkeley, California, on Christmas Eve. The services were in charge of Mrs. Wharton Plummer, President of the Woman's Home Missionary Union of Illinois and were shared by her pastor and his wife, Rev. and Mrs. Ernest Bourner Allen, as well as by neighbors, past and present, associates of Firman House and women of the denomination at large; each bringing glorious and intimate testimony out of their peculiar association with her in the many fields of her activity; all testifying to the depth and breadth and richness of her high spiritual life and her intense love for others, with no distinction as to class, color or creed. She was big enough to mean it when she said: "God bless the women of the Congregational churches of our country! God bless the whole world!" After hymns of praise and prayers of thanksgiving, this service closed.

At half-past two there were simultaneous meetings of the women of the Prudential Committee and the women of the Advisory Home Boards.

At half-past three the general conference of women was called, at which were discussed such topics as: Programs and Methods of Work; A Da of Prayer for Missions; Thank-offerings; Bo Work; Literature; Support of the State Worl Projects, and other items of especial interest to th women.

There were twenty-six states represented, sixte of which reported their state organizations merge nine pending merger and one status quo.

Informal conferences of women were he throughout the week, at which helpful exchanges progress were made by different states in atten ance, each statement seeming to bring comfort a enlightenment to another state that had not travel quite so far. Plans and suggestions for the ensui year were developed in answer to the requests a suggestions of the states.

One came away with a sense of the splendid effo of the women to cooperate in all the merger pla as they relate to Woman's Work; strengthened the close fellowship with denominational leade both state and national; and with an inner co sciousness that it was good for us to have be together and to have faced some of the immedia problems. There was an evident spiritual atmo phere throughout, and a consciousness of pow through prayer and personal commitment to t Master that made this a fellowship of high spiritu quality.

Feeling no time must be lost, the Woman's Work Committee of the Promotional Council appointed a Thank-offering Committee with power. This committee has prepared boxes, envelopes, program, su gestions and invitations. Prices on applicati Shipments from Chicago and New York.

A New Church Home

CHURCHES in the West as well as in the East are facing problems arising from a mixed population. It is good to see how adaptable our policy is to this situation. The town of Kewaunee, Wisconsin, is on the west shore of Lake Michigan, one hundred and fifty miles up from the Illinois line and opposite the foot of Green Bay. In 1920 there was organized there a community Congregational church. In 1924, while erecting a house of worship, the church felt the need of outside help and asked it of the Congregational Church Building Society. The aid desired was promised, but the church commendably did not call for its money, because on further reflection it felt that it might in some way raise all the money in its own neighborhood. But the $30,000 task has proved too great and the Building Society is now making good its first promise of aid.

There are peculiarly interesting features in the case of this church. The population of the whole county—Kewaunee County—is mainly Bohemian on the east, German on the west and southwest, Belgian and Polish in the northwest. The Bohemians and other foreigners of the present generation with many of those who are older have fallen away from the Roman Catholic church. Yet the awakening sense of the religious need of the children is bringing quite a number of them to ask admission to our free evangelical churches. The pastor of the Kewaunee church, Rev. Edwin T. Phillips, says: "Of the sixty-three families represented in our membership, thirty-one are ex-Catholics and ten are ex-Lutherans; yet for three years these people have given themselves with new earnestness, new hope and new generosity to the work of church upbuilding." Dr. William S. Beard visited this church last October and while commending the architectural fitness of the house of worship and the appearance of its immediate surroundings, he was especially enthusiastic about the work being done with a fine

CONGREGATIONAL CHURCH, KEWAUNEE, WISCONSIN

large group of young people. The pastor records even greater gatherings of the young since then and says that since making the larger additions necessary for the material equipment, the attendance and interest of the people have increased in all departments of the church's life. The church has a membership of one hundred and fifty-three and a Sunday School of one hundred and twelve and gave last year two hundred and sixteen dollars toward our Congregational benevolences. We are sure our readers will be interested to see the picture that we are presenting of this new church home. The auditorium seating about two hundred and fifty can be enlarged by two class rooms opening into it. Its worshipful atmosphere commends itself to all visitors. The basement and other parts of the building have been so treated as to well serve the ends both of social life and of religious education.

Oriental Students' Conference

THIS belated report of a unique gathering of Orientals and Occidentals, which was attended by Secretary George W. Hinman of the American Missionary Association, is taken from the Christmas number of the *Philippine-American Herald,* and was written by one of the Oriental delegates. The *Herald,* published at 16 South Lincoln Street, Chicago, Illinois, contains a stenographic report of the discussions of the conference, and will prove a valuable source of information as to Oriental student thinking.

"The place for the Orient and the Occident to meet together is neither a battlefield nor the vast Pacific, but a lovely spot like Taylor Hall, Racine, Wisconsin. Here, from September 8 to 14, 1926, the Oriental students acted as hosts to their Occidental fellow-students and attempted the task of threshing out the problems which confront the Orient and the Occident.

"There were, all told, sixty-five registrants at the Conference, ten of whom were temporary visitors. Of the remaining fifty-five, forty were made up by the youthful conferees of the Orient and the Occident, representing not officially but as individuals, the following countries: China, India, Japan, Korea, Philippines, United States, Great Britain,

Germany, Holland, Mexico, Russia and Switzerland. A little over half the delegates were Christians; the remaining non-Christians, nine having no religious affiliations, five followers of Hinduism or of Buddhism, three of Islam, and one of Sikhism. Sixteen institutions of learning were represented, ranging all the way from Columbia University, New York City, to the University of California, Berkeley. The fifteen American 'elders', some of whom came all the way from the Pacific and the Atlantic coasts, represented—some officially, some individually—one or another of the Christian communions. Five members of the 'elder' generation were representatives of mission Boards, three were clergymen, one was a lawyer, one a professor, and the other five were good-hearted Americans interested in a better understanding of the Orient.

"The plan of our Conference was simple and unique. There was no set program. The direction of the Conference was in the hands of the Oriental students. All discussions were conducted by the youth; the more experienced members of the group who were 'listening in' were called upon from time to time to present their own point of view and the point of view of the generation whose legacy youth is to inherit. The method of cooperative thinking was followed, the program having been made up from day to day. There were no 'leaders' to outline to the Conference how it should go about its business, what subjects should be discussed and what fitting conclusions must be arrived at as expressing the sentiment of youth. In short, the Oriental Students' Conference attempted to translate into reality the technique of cooperative thinking now being popularized by the Inquiry group.

"The three aims of the Conference were:

1. To provide Oriental students an opportunity to come together for discussions and fellowship.

2. To provide Occidental students an opportunity to meet Oriental students to the end that a bond of friendship may be created through a better understanding of our respective cultural backgrounds.

3. To provide Americans engaged in religious, educational or commercial work an opportunity to acquaint themselves with the ideas, attitudes, and aspirations cherished by the youth alike of the Orient and the Occident; also with the reactions of the Orient to Occidental values of life and standards of culture.

"The success of the Conference was in a large measure due to, first, the sense of responsibility on the part of Oriental youth; second, the spirit of fellowship and understanding on the part of all; third, the universal willingness and readiness of all to see the other fellow's point of view; fourth, the surprisingly successful effort of the 'elders' to sit in the background, to 'listen in' and to speak up only when they thought their speaking would be pertinent."

The outline of topics discussed follows:

I. INTERNATIONAL FELLOWSHIP
- 1. The Economic Aspects of International Relations
  - a. Overpopulation.
  - b. Foreign Investments and Exploitation.
  - c. The Opium Question.
  - d. Extra-Territoriality.
  - e. Immigration.
    - 1. Chinese Exclusion Act.
    - 2. Japanese Exclusion Act.
    - 3. The Supreme Court's Decision Denying Citizenship to Hindus.
- 2. Various Phases of International Politics
  - a. The Problem of Self-Determination.
  - b. Racialism, Pan-Asiatic Movement.
  - c. The League of Nations, The World Court, the Outlawry of War.
  - d. Nationalism versus Internationalism.
    - 1. A discussion of the two points of view.
- 3. How Can We Achieve Real International Friendship?
  - a. Through Universal Language and Literature, or through International Ethics?
  - b. What Would Be Involved in the Codification of International Laws?
  - c. A Study of the Means that are Used to Advance International Friendship.

II. SOCIAL CONDITIONS AND RACE RELATIONS
- a. The Youth and Woman Movements in the Orient.
- b. The Problem of the Missionary in the Orient—From a Social Standpoint.
- c. The Missionary as a Problem in the Orient—From a Social Standpoint.
- d. Considering the social heritages and traditions of the different peoples of the world, how can we bring about better race relations?
- e. The "Superiority Complex" of the Occident as against the Orient, and *vice versa*.
- f. As students from the Orient, what can we contribute towards real International Understanding? What can we give our American fellow-students?

III. RELIGIOUS ATTITUDES AND EXPERIENCES
- 1. The Oriental Point of View.
  - a. Hinduism, Buddhism, Shintoism, Confucianism, Zoroastrianism, Mohammedanism, Christianity.
  - b. The attitude of the Occidental Christian mission work on the one hand, and political conflicts on the other.
  - d. The Orient's estimation of the Religion of Christ, of "Christianity," and of the mission work.
- 2. The Occidental Point of View.
  - a. Christianity, the scientific attitude, industrial efficiency, social service ideals, etc.
  - b. Ideals back of the Missionary Movement.
- 3. Is the Coming Religion Going to be a Synthesis, a Displacement, or an Absorption?

IV. CONCLUSION.
- a. What can we contribute to the Student life of America during our stay here?
- b. What can we take home from America?

Our church at Robbinston, Maine, is building a parsonage on land adjoining the church and recently acquired at the cost of $3,000. Rev. E. C. Field is pastor.

Programs for Women's Missionary Societies

I. Mexicans in the United States

mn: Eternal Ruler of the Ceaseless Round.
ipture: Psalm 63: 1-7; Matthew 18: 10-14.
mn: When Wilt Thou Save the People.
ayer: For a better understanding of the Mexicans within our borders; for all teachers and missionaries working among these people; for our leaders who must direct our dealings with them .
pics for Study and Discussion:
. Mexican Women and Children in the United States.
. Rio Grande Institute.
Out-stations: San Mateo, Cubero, Seboyeta, Marquez.
3. The El Paso Conference.
Current Events in Mexico.
Hymn: In Christ There is no East nor West.
References: "The Challenge of the Spanish Problem," THE AMERICAN MISSIONARY for November, 1926; Three Decades on the Border; The Land of Azure Skies; Spanish-American Women; Rio Grande Institute, by Mrs. Effie F. Fifield. Report of El Paso Conference.
The suggested hymns may be found in "Hymns for the Living Age."
For material write to Mrs. F. W. Wilcox, 287 Fourth Avenue, New York City.

II. Based on "Our Templed Hills"

Theme: Education and Recreation in Rural Communities.

mn: Let there be Light, Lord God of Hosts.
ipture: Matthew 7:7-12.
mn: Light of the World, We Hail Thee.
ayer: For the children and youth in our rural schools; or all teachers in rural schools, and for those who stand n places of authority in rural communities.
ggested Topics for Study:
. The one-room, one-teacher school.
. The consolidated school.
3. A program for community health.
4. A program for community recreation.
Hymn: Lead On, Oh King Eternal.
References: Our Templed Hills; Rural Education and the Consolidated School, by Julius B. Arp. The Farmer and his Community, by Dwight Sanderson. In the Ozarks, by Dr. Malcolm Dana. Consult your public library for books of reference. Suggested hymns may be found in "Hymns for the Living Age."

Service of Prayer

Chicago, January 16, 1927

The following "Service of Prayer" was prepared and used by Dr. Cornelius Patton at the Mid-winter Meeting in Chicago. Thinking it may be of use in devotional services during the Lenten period, we print it here.—EDITOR.

AN ACT OF WORSHIP.

ADER: There were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdom of he Lord and of his Christ, and he shall reign for ever:
OPLE: Thine is the kingdom, and the power and the lory forever.
ADER: O God, who hast shown us the glory of Thy Kingdom in the royal love of Jesus Christ:
OPLE: Thine is the Kingdom, and the power and the lory, forever.
ADER: O God, who art ever working in the world by ny mighty and creative Spirit, to manifest thy Kingom among men:
OPLE: Thine is the Kingdom, and the power and the lory, forever.
ADER: O God, more wonderful in thy perfection than ll that we can ever desire or know:
OPLE: Thine is the Kingdom, and the power and the lory, forever.
ADER: O God, who searchest the hidden secrets of the eart, satisfy, we beseech thee, our deep, unspoken longngs; open our eyes to the glory and beauty of thyself, nd enable us by thy Spirit to apprehend thy purposes; nrough Jesus Christ our Lord.
UNISON: The Lord's Prayer.

PRAYER FOR SPIRITUAL REVIVAL.

(The Eight Objectives)

For a Missionary Spirit:
That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make him known to all mankind.
SPONSE: We beseech thee to hear us, O Lord.

For a Spirit of Prayer:
That Christian people may learn to pray as Christ prayed and taught his disciples to pray and that an ever-increasing number of intercéders may be raised up until he whole Church is awakened to prayer.
SPONSE: We beseech thee to hear us, O Lord.

For a Spirit of Sacrifice:
That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
RESPONSE: We beseech thee to hear us, O Lord.

4. *For a Spirit of Unity*:
That the whole Church of Christ may desire and experience a new unity in Christ.
RESPONSE: We beseech thee to hear us, O Lord.

5. *For the Gift of Interpretation*:
That the Church may learn to preach the eternal gospel by word and life in terms that the men and women of this age will understand.
RESPONSE: We beseech thee to hear us, O Lord.

6. *For Courageous Witness in Moral Questions*:
That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.
RESPONSE: We beseech thee to hear us, O Lord.

7. *For a Spirit of Service*:
That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.
RESPONSE: We beseech thee to hear us, O Lord.

8. *For the Completion of Our Own Conversion*:
For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.
RESPONSE: We beseech thee to hear us, O Lord.

III. PRAYER FOR THE FULFILLMENT OF THE DIVINE PURPOSE IN US

IN UNISON: O Lord God of our fathers, who in the days of old didst show thy power through the triumphs of the gospel, we thank thee for the manifestation of thy presence in our own days; and we pray that by the guidance of thy Holy Spirit we may not hinder the fulfillment of thy purpose, but by prayer, by witness, and by the offering of our lives, we may promote thy glory and the establishment of thy kingdom, through Jesus Christ our Lord. Amen.

An Efficiency Chart

By MALCOLM DANA, D.D.

Par Standard for Town and Country Churches

PHYSICAL EQUIPMENT

- ☐ Comfortable and attractive parsonage, modern conveniences, rent free.
- ☐ Auditorium adequate to seat maximum attendance at regular service.
- ☐ Organ and piano.
- ☐ Good lamps, acetylene or electric lighting, if possible.
- ☐ Parking space or horse-sheds.
- ☐ Properties kept in good repair and in good order, inside and out.

FINANCE

- ☐ Church budget, including both local expenses and benevolences, adopted annually by congregation.
- ☐ Every Member Canvass for weekly offering, made annually on basis of budget; all church members, attendants and unattached persons solicited; envelope system used.
- ☐ Budget of benevolence meeting denominational apportionment, or a minimum sum equal to one-third of expense budget.
- ☐ All current bills paid monthly, and an arrangement at the bank whereby minister's salary is placed to his credit on the first day of every month.
- ☐ Systematic plan of payments, on principal and interest of any church indebtedness, with additional provision for any yearly refunds due Church Building Society.
- ☐ Properties adequately insured.

MEETINGS

- ☐ At least one service of worship and Sunday school each Sabbath.
- ☐ Some form of occasional or week-night service.

RELIGIOUS AND MISSIONARY EDUCATION

- ☐ An every-Sunday Church School with an average attendance of two-thirds of its membership.
- ☐ Efficient Home Department and Cradle Roll.
- ☐ Provision made for enlistment and training of leaders for church and Sunday school work.
- ☐ Definite and regular attempts to bring pupils into church membership, with specific preparatory instruction.
- ☐ Church aid in financing delegations to young people's Summer Assemblies and other young people's gatherings.
- ☐ Missions presented from the pulpit and in Sunday school.

MINISTRY

- ☐ Resident pastor in the community or area, giving full time to one church, or two or more yoked churches.
- ☐ The church, or churches, helping financially in matter of pastor's membership in some form of Annuity Fund, and in attendance upon state and local denominationational meetings, summer schools, etc.

PROGRAM

- ☐ Systematic attempts to serve over as large an area of the countryside as possible, meeting every need, conditon and opportunity revealed by a careful study of the same.
- ☐ Definite plan and program setting goals for year's work adopted annually by church officers and congregation, and held steadily before attention of the church.
- ☐ Assumption of responsibility for some part of the church program (i.e., regular stated service) by at least twenty-five per cent of church members.
- ☐ Regular system of farm-stead visitation participated in by both pastor and people.
- ☐ Systematic evangelism of the educational sort reaching entire area served and every resident therein.
- ☐ Definite effort to interest various age and sex groups in religious, social, and recreational activities.
- ☐ Established goal for yearly increase in membership.
- ☐ Service rendered to all occupational classes and all racial elements not otherwise provided for.
- ☐ Community service a definite part of church work.
- ☐ Yearly systematic survey and mapping of areas served, with view to a constant adaptation of the church program to changing needs and opportunities as they may arise.

COOPERATION

Cooperation with—

- ☐ Local or near by churches.
- ☐ State and county interdenominational religious agencies.
- ☐ Local community organizations.
- ☐ County, state, and national welfare agencies.
- ☐ Local and county agricultural agencies.
- ☐ Denominational boards.

SCORE

Total Points 38 Highest Possible Score 380

First Year Score	Second Year Score	Third Year Score

ON the other side of the page is a of the Par Standard for Town a Country Churches just issued The Department of Town and Coun Work. It is printed in attractive pos form on high grade cream colored pap The size is 18 x 38 inches.

The Par Standard presents a goal effort for the individual church. amounts to an Efficiency Chart wh might well be hung up in the church v tibule to show what an enterprising to and country church should aim to do a be. Requirements are the minimum, a are quite within the reach of churc of modest means, equipment and lead ship. The chart is really a composite actual attainments. Nothing appears it which has not been attained by so church somewhere.

The Par Standard visualizes an orde system, an adequate equipment, and efficient technic. It seeks to promote church work inspired by real study community needs and opportuniti Many churches are inert and lifeless cause they possess no real objectiv They have no "long term view." And church which has no plan or progra which aims nowhere and fixes no defi goals will arrive—nowhere. The Standard is intended to prove an ally the minister who often voices to people such lack of religious enterpr It will act as an eye-gate to re-enfo the ear-gate. As it hangs on the w with its many items unchecked, it preach continually a gospel of the attained. The appeal will be to minis and people alike.

There are thirty-eight items in the Standard. As fast as they are fully tained, or in the proportion, they will checked in the little squares provided that purpose. The perfect score each item is ten. The highest poss total score is three hundred and eigh A record for three successive years be recorded in the box at the bottom the chart.

The Par Standard might be introdu to the churches in an interesting and ful manner by making each of the se sections on the chart a subject for cussion at successive church-night m ings or by some other group.

The Par Standard chart can be cured for **ten cents** each. Send order the Editorial Department, Congregati al Church Extension Boards, Room 287 Fourth Avenue, New York Cit

Household Study

No. on P... Parish Map

Community P. O. Address Phone

Father's full name

Mother's maiden name

Live in village or open country? Owner Renter

Distance from church How long lived here? Where lived last time?

1. First name of each member of the family								
2. Relationship								
3. Birth: Date								
Place								
Country								
Race								
4. Citizen of U. S.?								
5. Edu- Year or grade completed?								
cation: Now a student? Where?								
6. Occupation?								
Do you work in this community?								
7. If temporarily away from home where?								
8. Baptized?								
9. Member of what church?								
10. Church preference, if not member?								
11. Why not church member or why no preference?								
12. Attend church? If not, why not?								
13. Member of what S. S.?								
If not, why not?								
14. Given Name								
15. Member of what church organizations?								
16. Active in what church work?								
17. Member of other organizations: Religious								
Business								
Social								
Recreational								
18. Favorite Recreation								
19. Music: Do you sing?								
Play what instrument?								

20. Name Papers in Home:

Religious

Secular

Children

21. Why do you live in this Community?

22. Suggestions for Community—

23. Suggestions for Church—

24. Miscellaneous and Remarks:—

(A front and back page, 5½ x 8½; 30 cents per 100; flexible cover, 10 cents each.)

A Country Manual of Home Worship

DR. DANA, in collaboration with Ralph [illegible] of the Reformed Church in the United States, is undertaking an interesting Adams Unit venture. The idea is to mobilize and issue something in the way of a Country Manual of Home Worship of a very inexpensive and unpretentious character. To end will you help? If so do the following: Send in on paper 8½ x 11, typewritten if possible, with name of author, books, etc.

1. Your favorite poem of country life.
2. Your favorite hymn or song of the country country life, nature, background, etc. Give author hymn book, tune, etc.
3. Name also your favorite Scripture passage of the country, nature, etc.

Send to Congregational Extension Boards, Department of Town and Country Life, 287 Fourth Avenue, New York City.

News from the Council of Women for Home Missions

You will be interested to know that the entire first edition of the *Call and Cycle*—Day of Prayer for Missions—has already been purchased by Boards and others. This edition was 15,000 larger than the combined editions of the last observance. A second edition is in the press. The program, too, is going fast and the Retreat selling well. Each Board, secretary, editor, speaker, all who are promoting the observance will rejoice in the evident widening circle of those who join in this united intercession for missions.

Goodwill Day occurs on May 18, each year. Shall we not do all possible "to help children learn how to live happily in an interdependent world?"

A Calendar of World Heroes, comprising portraits of the twelve chosen by students from schools in more than thirty countries and the essay on each that won the prize in the competition of 1925-26, has been published by the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. at fifty cents each, three for $1.00. Size, eleven by eighteen inches; beautifully printed and provided with cord for suspending. Suitable for church, school, library, home and office.

"Securing Christian Leaders for Tomorrow," by Samuel McCrea Cavert, has been published by Doran. It is the result of the work of a committee which represented the interdenominational agencies—general, missionary and educational—and conferred with people especially concerned about Christian Life-Service. If ordered from the Federal Council, 105 East Twenty-second Street, New York City, it can be bought for seventy-five cents instead of $1.50, list price.

"Prohibition at Its Worst," by Irving Fisher Professor of Economics, Yale University, should be read by all interested in this topic—and who is not? $1.75; postpaid $1.85. Address Irving Fisher 150 Fifth Avenue, New York City.

May 1927 be the blessedest year yet for you!

Sincerely yours,

FLORENCE E. QUINLAN, *Executive Secretary*

The William J. Holley Endowment Fund

THE William J. Holley Endowment Fund for the higher education of the Negro, preferably of students for the ministry, has recently been established by the American Missionary Association.

The fund now exceeds $5,000.00.

The sister of William J. Holley, late of Dorset, Vermont, desired that the legacy be used in this way. Her suggestion was largely inspired by the following extract from a recent article in THE AMERICAN MISSIONARY.

"In a study of the 'Education of Negro Ministers by the Institute of Social and Religious Research,' based upon a survey of Negro theological schools, we are told:

"'There were in 1920 about ten and a half million Negroes in the United States, and they constituted approximately a tenth of the total population of the country. Between forty and forty-five per cent of them are reported as church members. The number of Negro churches is usually estimated at between forty and forty-five thousand. The number of "vacancies" occurring annually through death, old age, change of occupation and other causes is generally estimated at from fifteen hundred to two thousand. If all the men graduating from Negro theological seminaries this year go directly into the ministry, as is usually the case, less than three per cent of these vacancies can be filled by men whose combined literary and theological training would be equivalent to three years above high school.

"'Of the one thousand and eleven students for the ministry in 1923-1924 there are only two hundred and nineteen high school graduates, of whom thirty-eight are college graduates.'"

News in Brief

WANTED: A Portable Organ for Rev. George M. Turner, of Carter, South Dakota. One of Mr. Turner's days might be described as follows: "January 16, preached five times, 10:00 a. m., 11:30 a. m., 2 p. m., 3:45 p. m., 7:30 p. m., including two schoolhouse appointments where there is no musical instrument." Both Mr. and Mrs. Turner can preside at the organ.

"From Montezuma to Barbara Worth" is the title of a new lecture by Secretary George L. Cady. The lecture deals with the troubled question of Mexico, and especially the large immigration of Mexicans into the Southwest. The Aztecs; Cortez; the struggle for liberty in Old Mexico; the Catholic church and its effects, good and bad; fleeing to the United States; Santa Fe and Albuquerque; old Spanish Missions, new Protestant missions; Pomona and Imperial Valleys, all these are treated in the story. When desired this lecture is illustrated with sixty beautiful colored slides. Send in your request for the lecture promptly to your promotional office.

The directors of the Congregational Board of Ministerial Relief have approved a plan for administrative unity with the New Hampshire State Conference. This was the first state to organize a Board of Relief, and for more than one hundred years it has exalted the care of the ministry. Its new covenant with the National Board recognizes the change in conditions, the constant passing of ministers from one state to another, and the advantage of administering relief on the background of national service rather than of that rendered within the bounds of a single state.

Friends of Rev. and Mrs. W. H. Thomlinson, of Broseley, Missouri, who represent the Home Missionary Society in work in that state, will be sorry to learn that the house in which they were rooming was burned with considerable loss of personal property. A letter from Mr. Thomlinson says: "I lost all my survey material, sermon notes, poem-books, moving picture machine, victrola, typewriter, guns and all of my own and Mrs. Thomlinson's good clothes; in fact, five hundred dollars would hardly cover the loss." Any friends desirous of helping Mr. Thomlinson in procuring new supplies may correspond with him direct.

Do You Read "The Congregationalist"

Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

Try it a year. $3 a year (ministers, $2.75).

Give your subscription to your pastor or church agent, or send direct to us. *Do it now.*

The Congregationalist

14 Beacon St., Boston, Mass.

19 South La Salle St., Chicago, Ill.

The Federated — Congregational-Presbyterian— Church of Fairmont, Nebraska, dedicated its new church building on December 19 at a cost of about $55,000.

Be sure and save the dates, July 5-July 12, 1927, for the Northfield Home Mission Summer Conference. Leader for Camp Kayopha, our Congregational Camp for young women, Miss Olive Pearson. The teachers for the Study Books are:

Senior Book—Mrs. D. Everett Ward.
Intermediate—Mrs. Dan Brummitt.
Junior—Miss Maude E. Bradley.
Bible Class, Forum, inspiring evening speakers.
Plan to come, July 5-July 12.

Francis Philip Frazier was one of the important speakers at the meeting of the Indian Rights Association in Philadelphia, January 25. He graduated from Santee in 1910, then graduated from Oberlin College and Chicago Theological Seminary and is now, together with his wife, missionary for the Friends in Oklahoma.

The daily papers report the destruction by fire of the parish house of the First Congregational Church of Toledo, Ohio. Rev. Dr. Allan A. Stockdale, the pastor of the church, is widely known and honored in Congregational circles and his church of 1,663 members is one of the strongest supporters of our benevolent work.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JANUARY, 1927

Income for January from Investments	$11,803.00
Previously acknowledged	9,292.37
	$21,095.37

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of January				For Year from February 1 to January 31			
	1927	1926	Incr.	Decr.	1927	1926	Incr.	Decr.
A. B. C. F. M..	$226,245	204,340	$21,905	.....	$763,448	$763,006	.442	.....
W. B. M.....	49,705	46,557	3,148	.....	291,564	282,963	8,601	.....
W. B. M. I....	23,696	21,791	1,905	.....	165,935	163,935	2,000	.....
W. B. M. P....	10,037	8,220	1,817	.....	28,441	34,851	.....	6,410
C. E. S.....	45,711	42,230	3,481	.....	45,711	42,230	3,481	.....
C. B. Society..	66,787	56,162	10,625	.....	187,148	174,238	12,910	.....
C. H. M. S...	80,014	63,832	16,182	.....	212,144	205,551	6,593	.....
A. M. A.....	104,420	101,242	3,178	.....	286,193	313,938	.....	27,745
C. S. S. E. S..	19,287	18,267	1,020	.....	62,394	63,138	.....	.744
C. B. M. R.....	28,558	20,773	7,785	.....	91,135	81,911	9,224	.....
Annuity Fund..	13,031	7,780	5,251	.....	35,212	25,442	9,770	.....
Found. for Ed..	22,166	20,738	1,428	.....	57,232	59,680	.....	2,448
Totals.....	$689,657	$611,932	$77,725	.....	$2,226,557	$2,210,883	$53,021	$37,347

Note: This tabulation does not include receipts for the State Home Missionary Societies or State Boards of Relief

The Woman's Home Missionary Federation presents no separate report, its receipts being included in those o the various home societies.

The Old South Church, ston, which for years has all the churches of the fel- rship in its support of nisterial Relief, exceeded record by an offering in nuary of $2,453.50. The ening month of the year h an increase in receipts of re than $10,000 over the responding month in 1926, courages the hope that 1927 l be a banner year in the vision of resources for ing for the veterans.

Anacortes, Washington, is oicing in its fine new house worship. It was dedicated tober 10, 1926. The dedica- n sermon was preached by perintendent L. O. Baird. v. Ralph K. Anderson is the stor.

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The fifty-four families of Armenians at Salem pot, New Hampshire, after securing a house of rship with the help of the Building Society are w resolutely planning for a parsonage. They l themselves the "Ararat Church."

The First Congregational Church of Springfield, rmont, Rev. Geo. A. Mott, pastor, sent out its ristmas greeting this year in the shape of a post- rd on which is a picture of their remodeled urch plant and which they hope to dedicate in month of February.

The pastor of First Congregational Church, ntry, Arkansas, Rev. I. Balcom Ballmer, knows w to make an innovation in church services both eresting and edifying. Recently the congregation rchased new hymn books, and Mr. Ballmer, be- ving that they should be "dedicated" to the glory God, decided that such a service would be valu- le spiritually as well as inspirational, and so it oved. The large audience was delighted with the ndering of anthems, solos and quartets and joined singing the old hymns with which everyone is miliar. First Church is carrying out a fine pro- am of service under the leadership of Mr. and rs. Ballmer. Perhaps its success is due, in no all measure, to the fact that ever welcome to this use of God are the stranger and the poor.

On January 3, Tougaloo College received a large wooden box of exceptionally fine quality, containing four new blankets, one coat suit, two skirts, some children's clothes, a muff, a sleeveless sweater, a lot of blouses, and other secondhand clothing. On December 28, a barrel arrived containing four women's coats, four pairs of men's shoes, three pairs of babies' shoes, four dresses, a skirt and other articles. In neither case could the names of the senders be found. Tougaloo desires to thank somebody for these fine gifts and will feel very grateful if the senders will make themselves known.

The special observation party, organized by the Layman's Advisory Committee to visit six American Missionary Association schools, including three of our colleges and one junior college, and also to see Tuskegee, Fisk and another independent school, left Monday night, January 24, under the leadership of Secretary Brownlee. There were eight persons in the party, including one pastor and two pastors' wives. Such small groups can study most effectively the conditions of the missionary work, and develop an experience of special value not only for their own home churches, but for the new responsibilities which are being put upon the men and women of the churches by the reorganization of our missionary administration. May there be many more such study groups!

The Book Shelf

UNITED CHURCHES. *By Elizabeth R. Hooker. George H. Doran Co. pp.* 306. $2.75.

A survey of nearly one thousand united churches which have taken the place of weak and competing denominational churches in the rural districts of America. An analysis and comparison of these various movements toward union, with an estimate of the value and failings of each. How denominational and interdenominational agencies have reacted toward these churches. How these churches have developed and have met their problems.

This volume, for which the Institute of Social and Religious Research is responsible, is one of the most valuable of all its publications. The author has been a field worker and writer for the Institute ever since its origin. She knows her job. With patient research she has gathered a great amount of material upon the subject and has digested the same with much skill, making of it a readable and informing book.

Movements in the direction of Christian unity, especially in small villages and in rural parts, have in recent years been numerous and widespread. They promise a remedy for the crying evils of denominationalism, which is at its worst in such communities. We are, therefore, all concerned to know how many such enterprises are actually on foot and how far they are successful. Miss Hooker's investigations have covered all parts of the country except the South, where church unity seems thus far to have made little progress.

She finds four distinct types of united churches, most of which are loosely styled "community churches," namely: the *Federated Church,* composed of two or more organized churches differing in denomination, each related to its own denominational body, which have entered into an agreement to act together as regards local affairs. The *Undenominational Church,* which is organized and has a religious condition for membership, but is not connected with any religious body. The *Denominational United Church,* a church connected with a single religious body that has definitely undertaken responsibility for the religious needs of a public not confined to one denominational group and that includes in its membership elements of different denominational origins and the *Affiliated Church,* which is related to a denominational body for certain specified purposes but independent of it in all other respects. Each of these groups is studied separately and compared with the other three and all are compared with strictly denominational churches of the same class.

In almost every respect these united churches make a better showing than do the strictly denominational churches. The one point of inferiority is that of benevolences and of participation in the missionary work of the modern church. This is natural enough. Their missionary gifts must go either to the work planted and directed by the regular denominational Boards or else to undenominational causes. They have no missions or missionaries of their very own. They lack the interest and stimulus that comes from united effort in promoting a great cause. In many instances they have also suffered, especially those of the undenominational type, from want of shepherding. The book deals with the practical problems faced by the united churches—those of combined organization, basis of membership, service of worship, leadership, service to the community and to other churches and benevolences. It also tells of the adjustments made by both the denominational and interdenominational agencies of the community to co-ordinate new movements in the direction of church unity with the established order.

The book will be found especially helpful to those who are interested in bringing together in harmonious co-operation the tiny sectarian groups whose rivalries and hostilities are spoiling the religious life of serving American communities.

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